

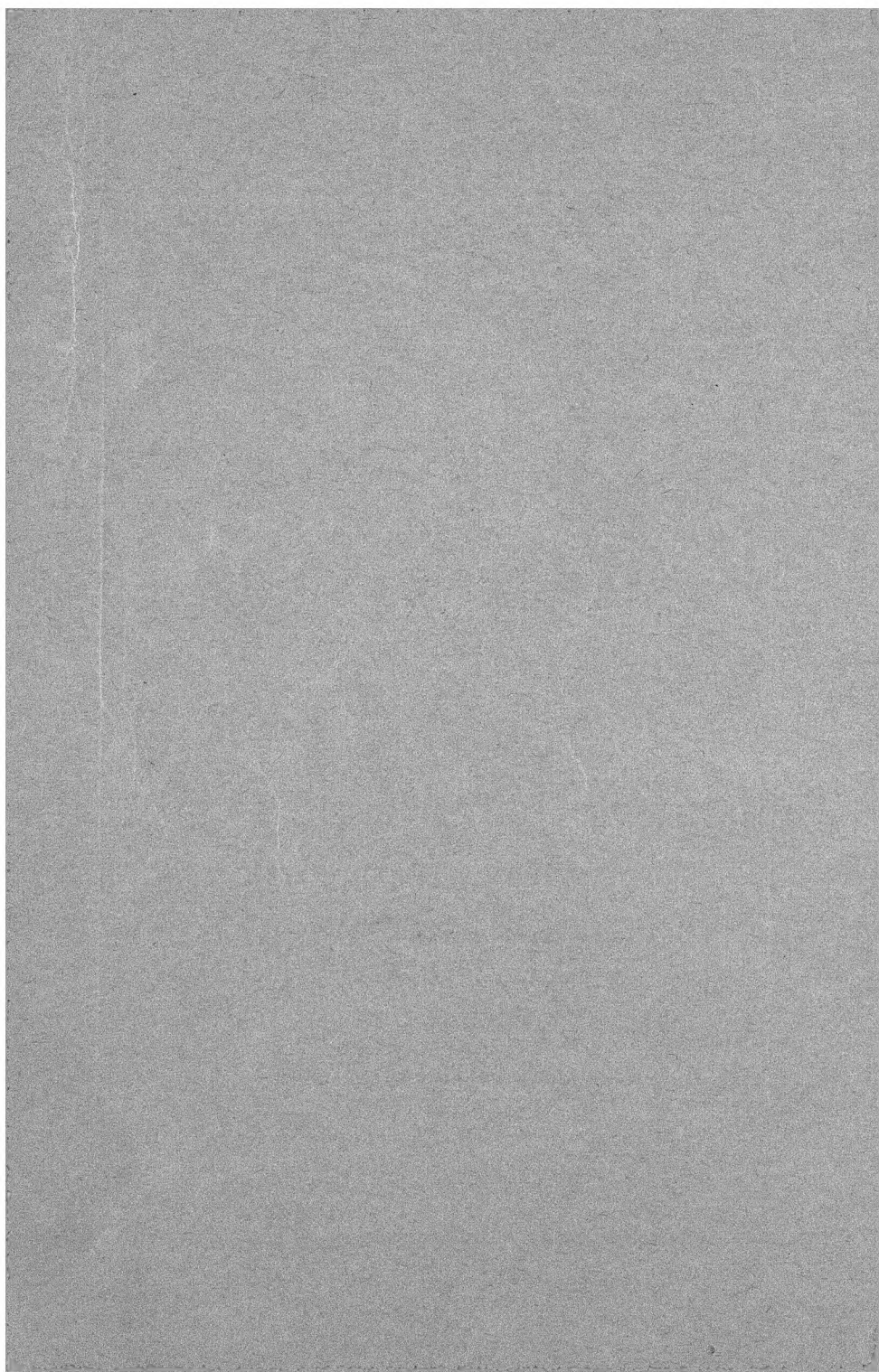
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The Story of Lodge Progress

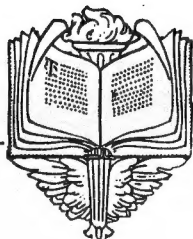
No. 92, G.R.S., A.H. & A.M.



Saskatoon, Sask.



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The Story of Lodge Progress, No. 92

G.R.S., A.F. and A.M.

Saskatoon, Saskatchewan

By

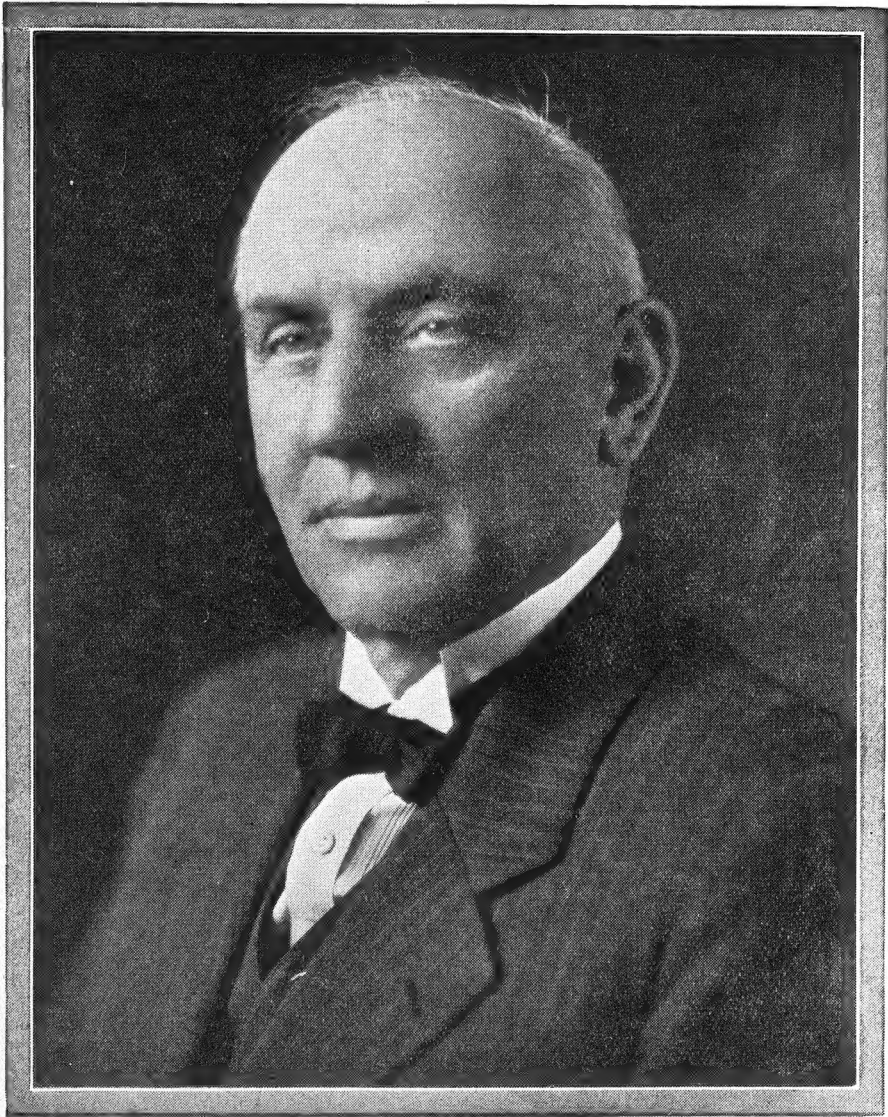
R. W. ASSELSTINE, P.M.

April 15th, 1912

April 15th, 1933



69.12.14/3



W. BRO. R. W. ASSELSTINE

Charter Member, Past Master and Historian of Lodge Progress, whose never-failing patience has produced from the records of the lodge
"The Story of Lodge Progress."

17164



**DEDICATED
TO THE BRETHREN OF
LODGE PROGRESS**

The Story of Lodge Progress, No. 92, G.R.S.

It was only sixty-eight years ago last November that the first Masonic Lodge was held in this vast stretch of country that now constitutes the three prairie Provinces of Manitoba, Saskatchewan and Alberta. A young man, twenty-one years of age, initiated in that year, at that first meeting, could have seen the birth and lived through the development of masonry on these plains and still be only eighty-nine years of age.

The first settlement was made in 1812. Prior to that year, the only white people between the Great Lakes and the Pacific Ocean were a few employees of the two fur-trading companies, who from their isolated posts dealt in furs with the Indians. Lord Selkirk, a member of the Hudson's Bay Trading Company, conceived the idea of making a start in the settlement of the country. After extended negotiations a tract of land was secured along the banks of the Red River and a ship load of colonists from the West of Scotland brought over. They landed at the mouth of the Churchill River on the west shore of Hudson Bay. After incredible hardships by land and lake and river they arrived at their destination—a spot on the Red River where Winnipeg now stands.

The little settlement was cut off from the outside world, whether by way of the north, the east, the south or the west, by a thousand miles of tumbling rock, rolling prairie, disconnected lake and river. While these seemed to cut off retreat they did not prevent the hardy and courageous from coming in.

The difficulties and hardships of the first years were enormous, at all times the conflict with nature for a living was strenuous and the growth of the settlement slow. As the years went by, however, a measure of comfort and permanency was achieved. The institutions of the home land—the home, the school and the church were early established. They became the guide, comfort, and inspiration of the little settlement in its struggle for survival.

After fifty-two years a fourth great institution of the old land was given birth. Among the settlers were a number who had belonged to the Masonic Order in other lands. As these increased they conceived the idea of forming a lodge. On May the 20th, 1864, a meeting for organization was held. As a result an application was sent to the nearest Grand Lodge for a dispensation to form a Masonic Lodge in this remote district. That was the Grand Lodge of the State of Minnesota.

There was no railway, not even a stage coach. A pack horse took out the petition and a pack horse brought back the dispensation from the Grand Master of the Grand Lodge of Minnesota. On November the sixth, 1864, the first meeting was held. The name of the lodge was Northern Light. For four years the brethren carried on their work and then ceased to function.

July the first, 1867, was a great day for the northern half of this Continent. On that day a new nation was born. Confederation became an accomplished fact. Three years later the eastern provinces spanned the thousand miles of rock which separated them from the west, bought the rights of the Hudson's Bay Company to the vast stretch of land that lay between the Great Lakes and the Rocky Mountains and carved a new province out of a part of this territory. Manitoba thus came into existence as a province of Canada.

With the accomplishment of Confederation and the birth of the new province of Manitoba in 1870, the remnants of the Northern Light Lodge, together with other masons resident in the city of Winnipeg made application to the Grand Lodge of Canada in Ontario for a dispensation to form a new lodge. This was granted and on December the 10th, 1870, the new lodge, Winnipeg, later changed to Prince Rupert, began its work. Early in 1871 it was constituted and given the number 244 in the G.R. of Canada. It thus became the first regularly chartered lodge in this vast new west. Later in 1871 a second lodge, called Manitoba, afterwards named Lisgar, and in December, 1872, a third lodge, Ancient Landmark, were constituted.

On May the 12th, 1875, these three lodges received the authority and the blessing of the Grand Lodge of Canada to form the Grand Lodge of Manitoba

with jurisdiction not only within its own boundaries, but also over the territory lying west of it as far as the eastern limits of the Provinces of British Columbia and from the 49th parallel of latitude to the farthest North.

Settlement spread slowly at first to the west, but with the completing of the C.P.R. in 1886 it increased by leaps and bounds. With the spread of settlement went the constituting of Masonic Lodges. By 1905, when the territory lying between Manitoba and British Columbia was organized into the two provinces of Saskatchewan and Alberta, there were in what became the Province of Saskatchewan twenty-nine lodges that held their charters from the Grand Lodge of Manitoba.

In 1906, one year after the formation of the new Provinces, two new Grand Jurisdictions were created, viz: the Grand Lodge of Saskatchewan and the Grand Lodge of Alberta. Of the twenty-nine lodges situated in the Province of Saskatchewan at the time of the birth of the Grand Lodge of Saskatchewan, Kinistino No. 16 in the G.R. of Manitoba was the oldest. It was situated in Prince Albert and became No. 1 in the G.R. of Saskatchewan.

Such was, briefly told, the birth and early growth of masonry on these plains. It is not our intention to pursue further the story of the expansion of Masonry in general in the Western Provinces or of Saskatchewan in particular. The growth of Masonry in Saskatchewan is much the same as it is everywhere else. There has been nothing spectacular about it. Quietly, persistently and without ostentation or advertisement it has carried its principles to the remotest corners of the Province. It is rather to one of these corners, namely Lodge Progress, No. 92, that our further observations will be directed.

On a cold winter's night of January the thirty-first, 1912, six years after the formation of the Grand Lodge of Saskatchewan, the following brethren assembled in the ante-room of the Masonic Temple in Saskatoon, viz: Bros. David Douglas, George W. A. Potter, Alfred L. Davies, Robert W. Asselstine, David A. Sutherland, Adam Turnbull, the Rev. B. W. Pullinger, James Johnstone, George B. N. Kinloch, Robert J. M. Murray, H. Stirk, William Raeside, and W. G. McComiskey.

The purpose of the meeting was to talk over the conditions of masonry in the city and consider the question of forming a new lodge. There were already two vigorous and rapidly-growing lodges in the city. It was felt that the time had come when the best interests of the craft would be served if a greater opportunity were granted the large numbers of unaffiliated masons to get into active work and carry on the principles of the order. This, it was thought, could be best accomplished by forming a new lodge.

Brother Douglas was appointed Chairman and Bro. McComiskey Secretary. After a prolonged, informal discussion it was moved, seconded and carried that a third lodge be formed. The Secretary was instructed to write to the city lodges and ask them for their consent and support in the forming of the new lodge. The question of a name was then discussed and it was unanimously agreed that it should be "Lodge Progress." The third Monday in the month was chosen as the night of meeting. On the ballot being taken Bro. Douglas was elected Worshipful Master elect, Bro. G. W. A. Potter Senior Warden, and Bro. R. W. Asselstine Junior Warden. The meeting adjourned at nine-thirty.

The second meeting for organization purposes was called by the Worshipful Master elect on February the nineteenth, 1912. After the reading and adoption of the minutes of the previous meeting and the reading of the letter of consent from the city lodges for the formation of a new lodge, it was moved by Bro. O. S. Wakeford, seconded by Bro. D. A. Sutherland that a petition for a dispensation for Lodge Progress be sent at once to the Grand Master. This motion was carried. In order that the new lodge might start out with sufficient money to carry it along successfully, it was adopted that all charter members pay a fee of ten dollars. Bro. W. G. McComiskey was elected Secretary and J. W. Madden Treasurer. The Brethren present at this meeting were David Douglas, Adam Turnbull, A. L. Davies, O. S. Wakeford, F. A. Sutherland, James Johnstone, W. E. Moore, George Taylor, George Boyd Nicol Kinloch, Robert John McKay Murray, W. G. McComiskey, J. W. Madden, G. W. A. Potter and R. W. Asselstine.

In little more than a month the dispensation from the Grand Secretary was received. Summonses were sent out to the Charter members to assemble at the Temple on Monday, April the fifteenth for the purpose of instituting the lodge. Accordingly at the appointed hour, the Most Worshipful Bro. William Hopkins, Grand Master of the Province of Saskatchewan, assisted by Right Worshipful Bro. G. A. Munroe, District Deputy Grand Master for District No. 5, instituted in due form Lodge Progress.

Following the ceremony of institution the following elected and appointed officers were installed and invested in their respective chairs: Bro. David Douglas, W.M.; Bro. G. W. A. Potter, Sr. W.; Bro. R. W. Asselstine, Jr. W.; Bro. J. W. Madden, Treasurer; Bro. W. G. McComiskey, Secretary; Bro. A. L. Davies, S.D.; Bro. D. A. Sutherland, J.D.; Bro. O. S. Wakeford, D. of C.; Bro. B. W. Pullinger, S.S.; Bro. Adam Turnbull, J.S.; Bro. W. E. Moore, I.G.; and Bro. S. V. Kinsey, Tyler.

One rather interesting bit of business that was transacted at this first meeting was the passing of the motion that the ballot for initiation and affiliation should be unanimous. While later it was found that this might be abused and consequently was changed, it reveals the early determination of Lodge Progress to protect itself from unworthy members.

During the rest of the year thirteen meetings were held, much work was done, applications for initiation and affiliation flowed in. Many were refused but by the end of the year the numbers which had started with forty-three charter members had increased by twenty-four. In November an unfortunate incident occurred. Matters had not been going well with the Worshipful Master. They came to a crisis in the late Fall. In order that Lodge Progress should not in any way be injured by any personal difficulties he might have encountered, W. Bro. Douglas urged that he should be relieved of the office of Worshipful Master. At a special meeting called to deal with this case, the Worshipful Master's resignation was tendered and eventually accepted.

R.W. Bro. Blackwood, D.D.G.M. who throughout the first years of Lodge Progress did much to smooth the road and guide the Brethren in their deliberations, occupied the East on this occasion. Nominations and later election placed Bro. G. W. A. Potter in the Master's Chair, Bro. R. W. Asselstine in the S.W.'s chair and Bro. A. L. Davies in the Junior Warden's chair.

Owing to the fact that the Dispensation of Lodge Progress had not been issued till April 15th, Grand Lodge did not feel itself justified in granting a Charter to the new lodge at its June meeting. In consequence therefore of the change of officers which took place in November, a new Dispensation was issued to Lodge Progress on January the 20th, 1913, containing the names of the new officers.

In the following June, at its annual communication, Grand Lodge issued a charter to Lodge Progress with the number 92 in the G.R. of S. The names of the officers and charter members as they appear on the Charter were as follows:

OFFICERS

Bro. G. W. A. Potter.....	W.M.	Bro. A. Turnbull.....	J.D.
Bro. R. W. Asselstine.....	S.W.	Bro. O. S. Wakeford.....	D. of C.
Bro. A. L. Davies.....	J.W.	Bro. W. G. Gilmour.....	Organist
Bro. J. W. Madden.....	Treasurer	Bro. T. Graham.....	I.G.
Bro. W. G. McComiskey.....	Secretary	Bro. G. G. Taylor.....	S.S.
Bro. D. A. Sutherland.....	S.D.	Bro. J. Simpson.....	J.S.
		Bro. S. V. Kinsey.....	Tyler

MEMBERS

Turnbull, John	Tupper, L. A.	Douglas, David
Davies, A. L.	Simson, James	*Turnbull, Adam
*Wakeford, O. S.	Sutherland, D. A.	McLellan, Thos.
Ludgate, Henry	Innes, W. E.	Reeves, F. W.
Bryson, G. S.	Hepburn, W. A.	*Kinloch, G. B.
Milan, R. M.	*Forbes, J. R. T.	*Mackie, Joseph
Copeland, T. H.	Channell, E. S.	*Johnstone, James
*Potter, G. W. A.	*Madden, J. W.	Pullinger, B. W.
*Murray, P. McK.	*Asselstine, R. W.	*Hummitzsch, Walter
Hunt, A. R.	Campbell, John	*Gilmour, W. R.
Melville, G. D.	Moore, W. E.	Preston, R. F.
*Martie, Fred	McKenzie, I. M.	Malloy, P. W.
Newell, T. H.	Chisholm, Donald	*Raeside, William
McComiskey, W. G.	McKenzie, C. J. M.	Taylor, G. G.
	Raeside, John	

*Signifies good standing in 1932.

On October the 6th, 1913 Lodge Progress was consecrated by the D.D.G.M. Rt. Wor. Bro. R. Baird and Rt. Wor. Bro. R. Blackwood, acting Grand Secretary.

On November the 17th the first election of officers as a duly constituted Lodge took place. W. Bro. G. W. A. Potter was re-elected Worshipful Master, Bro. A. L. Davies Senior Warden, and Bro. Adam Turnbull Junior Warden.

On December the 26th, 1913, the joint installation ceremony of No. 16, No. 60 and No. 92 took place in the Lodge Room. The installing master was W. Bro. J. J. Lamb.

Such were the outstanding events of the birth and growth of this lodge during the first year-and-a-half of its life.

While numbers are by no means the most important consideration in a lodge any more than in a state, it is nevertheless interesting to examine the ebb and flow of these. In a Province such as Saskatchewan there were bound to be many changes, much coming and going. The periods of great economic expansion, followed as they were by periods of equally widespread and intensive depression were reflected in the condition of institutions. In this respect Lodge Progress was no exception. Yet there will be seen a steady advance. Of the twenty-one years under review, each year, except 1917, shows the lodge either holding its own or making small or marked increase in numbers, in financial standing and in better work.

The Charter granted to Lodge Progress by the Grand Lodge at its annual communication in 1913 contained forty-three names. At the end of 1932 the lodge had 286 members in good standing. After twenty-one years, six of the forty-three Charter members had asked for and been granted their demit, three had died and twenty had been suspended for non-payment of dues. This leaves fourteen of the founders of the lodge alive and actively connected with the lodge. Of these fourteen, three live outside the jurisdiction of the lodge and eleven within that jurisdiction. Six charter members ruled the lodge as Worshipful Masters; they are: W. Bro. David Douglas, V. W. Bro. G. W. A. Potter, W. Bro. Alfred L. Davies, V. W. Bro. Adam Turnbull, W. Bro. O. S. Wakeford, and W. Bro. R. W. Asselstine.

During twenty-one years, 444 members were made, either by initiation or affiliation. Thus we see that there has been a loss of 158 members. Losses are caused either by death, demit or suspension. Let us examine our losses and see how they occurred.

Death visited the lodge twenty-one times during as many years. Of these twenty-one, three gave their lives in the Great War, Bros. Albert Ernest Whitehouse and Colin McKenzie were killed in action and William K. Munro died of wounds. Eighteen passed out quietly, one by one, their labour ended:

"Like one that draws the drapery of his couch about him and lies down to pleasant dreams."

Seventy-three were demitted and for the most part are carrying on in other lodges.

Suspension may be incurred for two causes—un-masonic conduct or non-payment of dues. Of the first, Lodge Progress has happily had only three cases. Of these three, one was re-instated.

Non-payment of dues is a fruitful cause of loss. During the period under consideration, there were eighty-two such suspensions. Nineteen of these were afterwards re-instated. This leaves a total loss of sixty-three or an average of three per year through this regrettable cause.

The following table will show at a glance the losses from the various reasons and the present standing:

Members made from April 15, 1912 to Nov. 20, 1932.....	444
Losses—Suspended U-M. C.....	2
Suspended N-P. D.....	68—70
Died	21
Demitted	78—99
Total Loss.....	169

Present membership in good standing.....275

During this period Honorary Life Membership was conferred on the following Brethren:

Robert Blackwood	John H. Anderson	S. V. Kinsey
Albert A. Symons	William Cuthbert	John F. Marr
J. R. T. Forbes	R. W. Asselstine	John Snowden
E. H. Pangborn	James McKenzie	G. R. Fogg

The next table is interesting and instructive in showing the variations in losses and gains during these two decades under consideration. Those familiar with the economic conditions during this period will not fail to note how these losses and gains correspond with the changing economic life of the country.

Nos. at and of	Nos. on whom dues paid to G.L.	Gains	Losses	Net Gain	Nos. at and of	Nos. on whom dues paid to G.L.	Gains	Losses	Net Gain
1912	59	1922	186	17	12	5
1913	94	37	2	35	1923	194	23	15	8
1914	126	34	2	32	1924	196	15	13	2
1915	128	9	7	2	1925	197	19	18	1
1916	136	22	14	8	1926	215	25	7	18
1917	135	15	16	-1	1927	215	12	12	...
1918	155	21	1	20	1928	224	15	6	9
1919	175	22	2	20	1929	236	21	9	12
1920	179	32	28	4	1930	253	27	10	17
1921	181	20	18	2	1931	261	23	15	8
					1932	266	15	10	5

More important however, than numbers is the kind of members that make up the lodge, the ideals which they set themselves and the extent to which they translate these ideals into character and action.

The membership of Lodge Progress has been drawn from many parts of the British Empire and the United States. It was not till 1931 that a member was initiated who had been born in Saskatoon. This varied type of member has been by no means a disadvantage. Members gathered from all parts of the world—England, Scotland, Ireland, Roumania, Servia, six of the nine Provinces of the Dominion and several of the Grand Registers of the United States—acquainted with life in many countries and having seen masonry worked in one hundred and thirty-nine lodges could not fail to form a group rich in experience of life in general and of masonry in particular.

Out of a membership of 444, one hundred and sixty-seven became members by affiliation or charter. They came from one hundred and thirty-nine lodges. What may be said about affiliates could doubtless be said about initiates as far as the place of their birth is concerned and that wider vision that comes from contact with men and countries. The following table will give a clearer picture of the countries and lodges from which the affiliates and charter members of Lodge Progress came:

The Grand Register of England gave 7 affiliates or charter members from 7 Lodges. The Grand Register of Ireland gave 6 affiliates or charter members from 5 Lodges. The Grand Register of Scotland gave 71 affiliates or charter members from 54 Lodges. The Grand Register of Canada in Ontario gave 10 affiliates or charter members from 10 Lodges. The Grand Register of Quebec gave 1 affiliate or charter member from 1 Lodge. The Grand Register of Nova Scotia gave 2 affiliates or charter members from 2 Lodges. The Grand Register of Alberta gave 2 affiliates or charter members from 2 Lodges. The Grand Register of Manitoba gave 10 affiliates or charter members from 10 Lodges. The Grand Register of Saskatchewan gave 38 affiliates or charter members from 29 Lodges. Varied Grand Registers of the United States gave 14 affiliates or charter members from 13 Lodges. Other Grand Registers gave 6 affiliates or charter members from 6 Lodges.

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THE NAME "LODGE PROGRESS"

The question has often been asked, "What is there in a name?" A rhetorical question supposed to carry with it the answer, "Nothing." It is usually followed by that other often-quoted statement, "A rose by any other name would smell as sweet." The answer to the first question is not true. The second assertion forgets or leaves out of consideration the fact that men are not roses but rather thinking, feeling, remembering beings. A number or a letter in a seed price list means nothing, calls up no associations, pleasant, painful, inspiring or otherwise. It could never be "a light to guide, a rod to check the erring and reprove." When the state wishes to obliterate the power that names, words, exert over men they give them numbers, as in the penitentiary and the army.

We get out of words, as out of everything else, just what we bring to them. To the English-speaking race, yes, and to the German, too, what pictures,

what feelings, spring up in the mind and heart when the two words "Edith Cavell" touch the ear or flash on the vision. Even such a change as "Cavell, Edith" destroys the whole effect.

When the name "Lodge Progress" was chosen unanimously at that first meeting on January 31st, 1912, it is not at all probable that all those present were aware of the rich associations which clustered about it. Some of the brethren, however, were well aware of them. Some came from Glasgow, and its environs, were members even of that outstanding Lodge Leven St. John, No. 170 at Renton. They had heard of A. S. McBride, had come under the spell of his name and knew something of the work he was doing year after year, first as Master of Leven St. John, No. 170 at Renton and afterwards as Master of Lodge Progress No. 873 in the Grand Register of Scotland. "Lodge Progress" and "McBride" were synonymous with all that was best in Masonry.

They thus chose, knowingly, the Scottish form of the name at that first meeting, with all the associations that went with it. It was the form that appeared on the first dispensation. It was repeated on the second dispensation. In some unexplained way the form was changed on the Charter. It there appeared as "Progress Lodge."

For some years both forms were used in the minutes. Always there was discussion and complaint and a feeling of grievance among some of the Brethren that the name had been changed either by accident or with the intention of making it conform with the naming of lodges in this jurisdiction, but with no thought of what the name meant.

In 1924 and 1925 the name became a live issue. A committee had been appointed to revise the By-laws. This committee made its report at the regular meeting on the 19th of February, 1925. Growing out of the discussion, a number of notices of motion were made. Among these was one to change the name to its original form, namely, "Lodge Progress." At the regular meeting on March the 19th the motion to amend the Constitution with respect to the name was carried, and the amended Constitution was sent to the Grand Master for his confirmation.

At the regular meeting on May the 21st, a communication from the Grand Secretary informed the lodge that the Grand Master had been pleased to sanction all the amendments except the one dealing with the change in the form of the name. The reason advanced was "that the Grand Lodge has adopted a certain style of naming and numbering the constituent Lodges and any change such as suggested would lead only to confusion."

This did not appeal very strongly to the brethren. Absolute uniformity may have its advantages from the bureaucratic point of view but it is a dead thing and takes no account of human nature. The brethren did not have to go far to see variations in procedure both in this grand jurisdiction and in others more remote. These variations were working quite smoothly and were causing anything but confusion. In the discussion that followed, these and many other cases were cited by the brethren.

The result of the discussion was that a motion was made and adopted that the Worshipful Master and his two wardens should take up the matter with the Board of General Purposes at the coming Grand Lodge communication which was to meet in the city of Saskatoon in June.

Accordingly, permission having been obtained, the three principal officers met the Board of General Purposes and presented the lodge's case to its members. The Board could not see its way clear to take any action in the matter, but agreed that an opportunity should be granted to the delegates to present their case at the communication of Grand Lodge.

When the motion for the adoption of the Grand Master's address was presented the Senior Warden moved an amendment to the effect that that part of the address dealing with the name "Progress Lodge" be deleted and the following be substituted: "The section of the By-laws changing the name "Progress Lodge to read "Lodge Progress" be approved."

At first it was with some difficulty that the Senior Warden could get a hearing. The atmosphere seemed quite hostile to the amendment. As he continued, however, to elaborate his case and marshal his arguments one after the other, hostility turned gradually to approval. Twelve o'clock came before the vote could be taken. The following morning the Worshipful Master continued the discussion. When the amendment to reverse the ruling of the Grand Master was put it was carried with a large majority. Thus the brethren won the privilege

of bearing the name, in its exact form, of one of the most noted lodges of Scotland, a land "of just and old renown," a land that has given to Lodge Progress No. 92, G.R.S. seventy-one affiliated members, representing fifty-four lodges.

Lodge Progress No. 873, Glasgow, Scotland and Right Worshipful Bro. A. S. McBride, its many times Worshipful Master, stood for something worth while in Masonry. Those qualities and ideals, Lodge Progress No. 92, Saskatoon, Saskatchewan, Canada, has tried to make its own.

Some of these ideals are accuracy and thoroughness in the work, dignity and reverence in performing all the activities of the lodge. Added to this was an intelligent understanding and appreciation of the rich and varied symbolism of the order and a comprehension of the meaning and significance of Masonry. While mirth, laughter and kindly feeling should characterize the intercourse between the brethren, they should never have their source in the bottle or the story that springs from the gutter. Going hand in hand with these and pervading them like a beam of sunshine was genuine sympathy, service and benevolence.

In speaking of the work done by Lodge Progress, No. 873, Glasgow, and the influence of Wor. Bro. A. S. McBride, Henry Forte Newton in his preface to "Speculative Masonry" written by Wor. Bro. McBride, "The result has been this: Lodge Progress stands out, not only as the strongest lodge in Scotland, but also as representing the highest ideal in its method of "working." It is no boast but a plain fact that these two lodges—Leven St. John No. 170 and Lodge Progress No. 873, are models in the manner in which they work the ceremonies of the various degrees and in the knowledge possessed by their members of the symbolism and principles of masonry," and again "Everywhere in the West of Scotland there has been of late years a marked improvement in the work of Masonry. The atmosphere of the lodge has been purified and elevated and a larger and closer knowledge of its symbolism has been diffused among its members."

Such was the characteristic of Lodge Progress No. 873 in the Grand Register of Scotland, and such was something of its reputation not only among Masons in Scotland but also among Masons in other lands. Such too, was the ideal, dim perhaps, yet present, that captivated the imagination of the founders of this Saskatchewan lodge and led them to choose a name that stood for what to them was best in Masonry. A lofty ideal? Unattainable? Perhaps, and yet "A light to guide, a rod to check the erring and reprove."

* * * * *

BENEVOLENCE

The spirit of benevolence, of helpfulness and service to those in need sprouted early in the life of Lodge Progress. Its growth was slow, however, for the ground was hard and stony and the plant received little help either by way of cultivation of the soil or of water from a wise gardener. The word "Benevolence" comes from two Latin words, "bene" meaning "well" and "volens," meaning "willing," or "wishing." There was wishing enough and to spare but the will to do well was slower in growth. Time passed, the little plant began to shoot up. Eventually, it became a lusty tree. Neither was this spirit confined to the brethren of the lodge. When the time came and a wider outlook was needed Lodge Progress gave its full support to the larger undertaking—The Grand Lodge Benevolent Fund.

The story of this aspect of Lodge Progress' life should be of interest to the brethren and an inspiration to carry on to the fullest extent of the needs of the time and the capacity of the members.

At the first regular meeting after the lodge was instituted namely, May the 20th, 1912, a motion was introduced by Bro. A. L. Davies and seconded by Bro. W. G. McComiskey that a voluntary benevolent fund be established. This, after some discussion, was lost.

A second attempt was made on March the 17th, 1913. This time it was moved by Bro. A. L. Davies and seconded by Bro. Adam Turnbull that Lodge Progress have a box placed in the ante-room for voluntary contributions to a benevolent fund. This motion was also defeated.

At the next regular meeting a communication was received from R. W. Bro. J. H. Anderson, Grand Junior Warden, making a plea for contributions to the Grand Lodge Benevolent Fund. To this appeal the lodge asked the Worshipful Master to appoint a committee to solicit voluntary contributions to this fund. There is no record of any response to this solicitation.

On January the 19th, 1914, almost a year after the original motion had been defeated, it was again moved and this time carried, that a box be placed in the ante-room in which the brethren might from time to time place contributions for a Benevolent Fund of Lodge Progress. The Master was designated sole trustee of this fund.

A further step was made three months later when the brethren adopted a motion to set aside five dollars from each initiation and affiliation fee for the Lodge Benevolent Fund.

A year later, in April, 1915, an urgent request came from the Grand Master asking support for the Grand Lodge Benevolent Fund. The only action on this request was a suggestion from the Worshipful Master that brethren wishing to make contributions to the G.L.B.F. might hand their subscriptions to the Secretary, who would forward them to the Grand Secretary. There is no record that this appeal met with any better response from the brethren than on the previous occasion. Not until April, 1917, do we find a record of any financial assistance being sent to the Grand Lodge Benevolent Fund. On that date subscriptions amounting to \$71.00 were forwarded to the Grand Secretary.

At the June communication of Grand Lodge, 1917, in the address of the retiring Grand Master, M. W. Bro. J. H. Anderson, two things that have played an important part in the life of Lodge Progress were strongly stressed. The one was the outstanding need of raising a strong Benevolent Fund that would be proportionate to the demands that were likely to arise in the near future. No details were presented as to how that fund should be augmented. Stress, however, was laid on the fact that whether the fund was to be big or little it should be raised by voluntary subscriptions. The other matter was the need for organized and directed study of the history, symbolism and meaning of masonry.

At this communication the matter of devising ways and means of putting into effect the Grand Master's recommendation concerning the Benevolent Fund was handed over to the Benevolent Fund Committee. Before the year was out this committee had drawn up its scheme, and sent it out to the constituent Lodges.

Briefly stated, it consisted in making an allocation of ten dollars per member on each Lodge. On April the 18th, 1918, Lodge Progress received a circular letter from the Grand Secretary requesting that its allocation be paid. The voluntary principle of the immediate past Grand Master had passed away. A request for payment had taken its place.

St. John's Day, 1917, had been set aside by the Grand Master as an opportune time when the meaning and purpose of the Benevolent Fund should be placed before the brethren. On that night Lodge Progress complied with that request and as a result subscriptions amounting to \$78.00 were received and in due time the money was forwarded to the Grand Secretary. The sum that Lodge Progress had been asked for was \$1,500.00. A motion was passed instructing the Secretary to advise the Grand Secretary that Lodge Progress had paid all that it could for the time being.

An unfortunate situation began to take form. Ill-will towards the fund was engendered and grew to considerable proportions. The constant talk in the smoking rooms and where Masons congregated was the Grand Lodge Benevolent Fund and its iniquities. The feeling arose that the spirit of voluntary contributions, so ably presented by M.W. Bro. J. H. Anderson in his address in June of 1917 and adopted by Grand Lodge had been ruthlessly thrown aside by the Benevolent Fund Committee and compulsion substituted. Undoubtedly there was misunderstanding and prejudice springing from ignorance of the need and value of the whole scheme. The brethren, too, lost sight of the fact that even if the Benevolent Fund Committee had acted in an arbitrary and autocratic manner in preparing its scheme for the raising of this fund, a majority of the delegates at the communication in June of 1918 approved of the Committee's action. There seemed, however, to be no one who was sufficiently instructed or cared to make a clear, unbiased exposition of the great merits of the scheme. Matters thus drifted from bad to worse throughout a considerable part of this Grand Jurisdiction.

One effect of this controversy on Lodge Progress was the greater interest shown in its own benevolent fund. On December the 19th, 1918, the brethren from the south side of the river made a gift of \$50.00 to the Lodge Benevolent Fund. At the regular meeting of the following month the brethren of the west side presented the fund with \$119.00. In January, 1920, one of the brethren gave the fund Masonic Temple Bonds to the amount of \$100.00 and a short time later another brother made a similar gift.

During these years the feeling among the constituent lodges towards the Grand Lodge Benevolent Fund was not growing more favorable. This is seen very clearly by certain extracts taken from the addresses of the Grand Masters and the reports of the District Deputies.

In the Grand Master's address in June of 1918, the year in which the Great War ended, he reports that "many of our lodges do not yet realize the importance of the fund . . . Indeed, many are strongly opposed to it and one lodge sent the following letter to the Grand Secretary when asked what action had been taken in connection with my edict: "I am instructed to inform you that Lodge No. —, at its regular meeting decided to have nothing to do with the Grand Lodge Benevolent Fund . . . We have our own Benevolent Fund and look after our own members, so the feeling . . . is against . . . endeavouring to raise money when there are so many pressing needs at the present time."

"In answer I instructed the Grand Secretary to have the D.D.G.M. attend the next regular meeting . . . and point out . . . that an edict of the Grand Master could not be disposed of in that way and unless they rescinded their resolution . . . I would suspend their warrant until dealt with by Grand Lodge."

Just whether the Grand Master was overstepping his authority in this case might well be open to question, especially as Grand Lodge had not as yet authorized any details for the augmenting of the Benevolent Fund, and the Grand Master of the preceding year had stated that contributions should be voluntary and the latter had been adopted by Grand Lodge.

This view was held by the majority of the Committee that reported on the Grand Master's address. This is apparent from the fact that it, as originally presented, contained the following words: "Your committee cannot concur entirely in the view of the Grand Master in the instructions to the Grand Secretary as set out in the Grand Secretary's letter addressed to the Secretary of Lodge No. — particularly in view of the fact that the contributions to the Benevolent Fund by the members of subordinate lodges is purely voluntary."

This, however, did not seem to be the view of a majority of the delegates assembled, for an amendment to the committee's report deleting this lack of agreement with the Grand Master's address was made and eventually carried.

One fair conclusion from the Grand Master's address may justly be made and that is that there was a strong feeling against the Fund and that this was in danger of becoming more pronounced and dangerous.

The next Grand Master closing his year's work in June, 1919, made a brief reference to the Benevolent Fund. Apparently, there had been a crop failure in the south country. People were suffering so "he strongly urged all the members of the craft to keep ever before them the Benevolent Fund and to give their most sympathetic consideration to any claims made on its behalf." At this distance one might say that that was a very commendable attitude.

An examination of the reports of the D.D.G.M. for the year 1920 throws some light on the feeling towards the Fund in the various districts. Out of fifteen reports by as many D.D.G.M.'s six report that the feeling is unfavorable, three report that it is favorable, five do not mention it and one is colorless.

At the end of that same year the Grand Master takes two pages of his report to deal with the Benevolent Fund and his closing words are suggestive: "Do not misunderstand me—I have no desire to criticize or condemn—and I sincerely trust that the representatives of any lodge in arrears here present will go from this communication fully determined to see that the necessary steps are taken—and not impose upon my successor in office the duty of exercising his prerogatives as Grand Master to see that this is accomplished."

Such was the situation with respect to the Grand Lodge Benevolent Fund in June, 1920. After only one year of effort one Grand Master threatened to cancel a charter over the Benevolent Fund. Before another two years have passed another Grand Master warning the subordinate lodges not to force his successor in office to use his undisputed authority and make them comply. What was the matter? Here was a great ideal, an outstanding teaching of the Order. Apparently there were many who stood off and refused to comply. Were they a stiff-necked and perverse generation or had the whole matter been mishandled?

- It was sad reading for some of the brethren of Lodge Progress when the fall work began. Here were two great principles of a great institution—benevolence and brotherly love seemingly being dragged in the dirt, either by blind unreasoning prejudice on the one hand or by equally blind and unreasoning autocracy on the other. It did not matter much which was in the right or which was in the

wrong. The first thing was to remove prejudice by establishing knowledge, to throw the searchlight of truth on the whole proposition. Latent in the minds of all was some perception of the great principle at the basis of the Benevolent Fund, its inherent power for good. This must be released and made actual. The means towards the end, probably the chief stumbling-block in the way of agreement, must be faced, and squarely canvassed and wherever mistakes had been made they should be corrected. Above all there should be again, clearly and pointedly, brought home to all the thought that only by subordinating likes and dislikes and by working for the good of all could this project or the institution achieve that power for good, for service and for leadership which they, from their very nature warranted.

It is probably safe to say that most of the city lodges were opposed to the fund. They were in the home city of Lodge Progress and Lodge Progress was as pronounced in its opposition as any.

At the regular meeting of December the 16th, 1920, Bro. Director of Ceremonies introduced the subject of the Grand Lodge Benevolent Fund by pointing out the seriousness of the situation and the necessity for a thorough understanding of its history, purpose, investments, income and the work of relief that it was already doing. At a later date, after lunch, he discussed the whole situation with a large gathering of the brethren. Two hours were spent at this task of presenting arguments and answering questions. It was probably the most fruitful two hours' work that had been done on this topic in the city up to that time.

For a month the brethren brooded over the matter. Then on January the 20th, 1921, Brother Director of Ceremonies moved that the lodge express its approval of the principle of the Grand Lodge Benevolent Fund and that it accept as its share in building up this fund the allocation made by the committee of the Grand Lodge Benevolent Fund. This was seconded and after considerable discussion and questioning carried.

The Director of Ceremonies thereupon moved that a committee of three be appointed by the Worshipful Master for the purpose of examining into and reporting on at the next meeting how much of the allotment this lodge could pay this year and what means should be used for raising the money. This motion, likewise, was seconded and after discussion carried. The Worshipful Master then appointed the committee.

At the following regular meeting in February this committee recommended that a committee of Fifteen be named by the Worshipful Master to solicit subscriptions for the Grand Lodge Benevolent Fund. This committee was asked to report at the next regular meeting.

In March the Chairman of the Committee of Fifteen reported that three hundred and forty-six dollars (\$346.00) in cash had been collected and that an additional three hundred and seventy-two dollars (\$372.00) in promises to be paid during the current year had been received. On motions the report was received and adopted and the Committee of Fifteen instructed to continue its work until such time as the allocation had been completed and forwarded to the Grand Secretary.

At the regular meeting on November the 17th, 1921, the Committee of Fifteen through its Chairman reported that up to and including that date \$628.64 had been collected from 77 members and that according to the Grand Secretary's Report there still remained due \$572.00. The report on motion by the chairman of the committee was received and the committee discharged.

One year later, in December, 1922, a committee that had been appointed for the purpose reported through its chairman on ways and means of completing the payment due this Fund. Two important sections of the report were as follows: (1) If sufficient funds are not voluntarily subscribed by February the 1st, 1923, enough money be taken from Lodge Progress' own Benevolent Fund to complete the balance of the payment due the Grand Lodge Benevolent Fund and (2) that Lodge Progress institute a yearly benevolent fund night, on which occasion the Chairman of the Lodge Benevolent Committee shall give a report on the condition and work of the Grand Lodge Benevolent Fund, the condition and work of the Lodge's fund and Benevolence in general. This report was adopted.

The work of Lodge Progress for a better understanding of the Grand Lodge Benevolent Fund was not confined to the narrow limits of its own lodge room. Having once seen the light it preached the new gospel. One of its members had the privilege of speaking on the fund to sister lodges and at the request of the Grand Secretary, prepared a brief paper on the fund. This so pleased the Grand

Master that he caused it to be printed and distributed to all the lodges in this Grand Jurisdiction.

Thus after some three years' work a new spirit with respect to the Grand Lodge Benevolent Fund animated Lodge Progress and the sister lodges in the city and throughout the Province. To what extent this spirit of understanding, of kindness, of willingness to co-operate was due to the brethren working in Lodge Progress, it would be difficult to say, perhaps needless. At any rate this can be said, the allocation made by the Grand Lodge Benevolent Fund committee was met in the course of time by all the lodges in this Grand Jurisdiction. The Fund grew to something like three hundred thousand dollars. The dream of Most Worshipful Bro. J. H. Anderson, since these days made an Honorary Life Member of Lodge Progress, came true. It has been a great blessing to many who were in need. One little tot said, whose mother was the beneficiary of the combined grants from Lodge Progress Benevolent Fund and the Grand Lodge Benevolent Fund, "Oh, mommey, what would we do if it were not for the help Lodge Progress sends us."

Happily, too, this was accomplished without any Grand Master being obliged to exercise his prerogative by recalling the charter of any recalcitrant subordinate lodge.

The early dawning of the idea of benevolence in the minds of the brethren of Lodge Progress, the first steps taken to raise money for such a fund, its apparent conflict with the Grand Lodge Benevolent Fund have been briefly told.

As time went by and demands for assistance increased, it became necessary to have a more certain source of revenue than would come from personal donations and enthusiastic drives, valuable and inspiring as these are. Here all credit and praise is wholeheartedly given to the brethren of Lodge Progress. They are anything but rich. Rather, they are plain, hard-working men, for the most part fathers of families, who by hard work and self-denial have won little homes for wife and children. They are home-loving, home-keeping men. But on no occasion, and there have been many, when the need arose to raise money by general canvass, did these men fail. It was really a delight to go out and ask them to do their bit to help some brother or his dependent wife or child, who was in want.

Individual thank-offerings still come in and are thankfully received. Social gatherings invariably have surpluses. These are also placed in the Benevolent Fund. Beside these there are three steady and productive sources. From each initiation and each affiliation fee, five dollars is put in the Benevolent Fund. When the general fund of the lodge permits, the Secretary is authorized to transfer one dollar (\$1.00) per capita to the Benevolent Fund. A third source that had such a hard time in starting but that has been growing steadily during the past ten years and now makes the largest individual yearly contribution to the Benevolent Fund of the lodge is the Benevolent Box. The box no longer rests in the ante-room. It is in the exclusive charge of the Junior Warden and every lodge night at which refreshments are served, it passes up and down the table. The only brother who is forbidden to drop in his offering is the visitor. The contributions from this source have been increasing yearly. The total added to the Benevolent Fund from this source up to date is two thousand six hundred and eleven dollars and sixty cents (\$2,611.60).

The majority of the brethren are fathers of families, consequently children make a strong appeal to their minds and hearts. Early in the life of the lodge the custom was established of making sure that no child belonging to a brother should miss the gladness that a visit from Santa Claus always brings. This activity was of course in the hands of the Benevolent Committee and, like all its works and like the patron saint of children himself, was never seen or recorded.

Another piece of work that has been in the hands of the Benevolent Committee for some years is the handling of cases of brethren who have not been able to keep up their dues. These have been strenuous years in which men through no fault of their own have been unable to take suitable care of themselves and families, let alone pay lodge dues. Lodge Progress has been for the most part peculiarly successful in the character of its members. They are men of grit and determination and if it is humanly possible they will stick it out to the end. In cases where unfavourable circumstances have been overpowering, the Benevolent Committee has handled the dues as well as giving other assistance to the brother.

During the time that Lodge Progress was putting forth every effort to meet its obligations to the Grand Lodge Benevolent Fund, another scheme was launched by the Grand Master. This was M.W. Bro. Geo. M. Weir in the year 1922. The project was to raise the sum of fifteen thousand dollars to be devoted to the paying of expenses of a number of young men and women while attending the Provincial Normal Schools in preparation for the work of teaching in the public schools of the province. These teachers at the expiration of their training period were to go out to remote settlements and there give service for a term of years. The special task was the teaching of the children of new Canadians. Especially those whose parents had come from central and eastern Europe. This project was known as the Masonic Scholarship Fund.

The sum allotted to District No. 5 was one thousand dollars. The idea appealed strongly to the brethren of Lodge Progress. They went into the scheme with all their usual enthusiasm and in the course of time raised five hundred and twenty-two dollars.

City lodges are apt to have a great many calls made on them for benevolence by brethren from distant places. These may be brethren seeking work or on the other hand they may be brethren, their wives or children who have been brought to one of the city hospitals for medical attention. After the war this situation became very acute.

The problem which had been much discussed outside of the lodge was brought to the attention of the brethren by the Director of Ceremonies at the regular meeting on the 20th of November, 1919. As a result of the discussion the Worshipful Master appointed a committee with similar committees to be appointed by the other city lodges to deal with this project.

This joint committee of the four city lodges acted with commendable dispatch for at the regular meeting in the following month, namely, December the 18th, 1919, a most complete and detailed statement was made by the chairman of the committee, the Director of Ceremonies. The by-laws which accompanied the report and formed part of it were carefully discussed clause by clause and finally adopted.

The outstanding points of interest in the by-laws of this new Joint Committee were that:

1. "The name should be 'The Joint Emergent Committee'."
2. This committee should be composed of two members from each of the four city lodges.
3. That each lodge should pay to this committee a tax in proportion to its members, and that this tax should be greater than the immediate needs so that in time a fund would be established the interest on which would go far towards meeting the financial requirements of the committee.

This committee did a magnificent piece of work. The stranger within our gates was looked after, whether in want, in sickness or in death. The mother lodge was communicated with and the way made as easy as possible in times of trouble. Saskatoon brethren in distant jurisdictions were looked after by correspondence with the lodges in those distant places. The visiting of the city hospitals was put on a systematic and permanent basis.

No doubt there was room for misunderstanding growing out of the by-law. Over-lapping and friction occurred between the individual Lodge Benevolent Committee and the Joint Emergent Committee. In 1927 and 1928, after eight years of valuable and at times very happy work trouble arose. Lodge Progress was having heavy going. A series of accidents and sicknesses involving heavy expenditures occurred. In one of those years over a thousand dollars was spent in assistance to brothers in distress. It is quite possible nerves were somewhat frayed. The Joint Emergent Committee on the other hand may have been somewhat too exacting in its requirements. A little more sympathy and a little less law might have, like the proverbial charity, covered a multitude of difficulties. The unfortunate result was that on September the 20th, 1928, Lodge Progress withdrew from the activities of the Central Emergent Committee. Since then this lodge has "plowed its own furrow."

A notice of motion was at once introduced in the lodge that a sum equal to what had been paid yearly to the Joint Emergent Committee should in future be paid from the general fund into the benevolent fund of the lodge. When this motion came up to be dealt with it was eventually decided to take the fixed sum of \$1.00 per capita per year when funds permitted and place this sum in the lodge's Benevolent Fund. From this it can be seen that whatever the merits or

demerits of the conflict between this lodge and the Central Emergent Committee there was at any rate no intention of doing less for the relief of brethren in distress.

Some one has said that if men would talk less and do more, many of their problems would soon be solved. That Lodge Progress has in some measure brought about a harmony between its ideals and its deeds, with respect to benevolence, that corner stone of the Masonic Order, may be judged from the following figures:

Total paid out for Benevolence.....	\$14,800.20
Total paid to Masonic Scholarship.....	522.00
	<hr/>
	\$15,322.20

This was made up as follows:

Amount paid by the Lodge's Benevolent Fund.....	\$ 8,815.20
Amount paid to the Grand Lodge Benevolent Fund	
and returned in grants for benevolence.....	3,587.00
Amount received from Grand Lodge Benevolent Fund	
over and above what the lodge paid into the fund.....	2,398.00
Amount paid to the Scholarship Fund.....	522.00
	<hr/>
	\$15,322.20

From 1927 to 1932 inclusive, the lodge paid out of its own fund for benevolence the sum of \$5,708.16, or an average for the six years of \$951.36.

During these same six years the Benevolent Fund Box brought in \$1,652.40, or an average of \$272.07 per year. The total collections by way of the box were \$2,611.60.

The story, thus recorded, of the birth and development of the ideal of benevolence in this lodge is an interesting and inspiring one. That the brethren have done all that they could have done, would not be maintained. That they have made, considering their limited means, a determined effort to relieve want and bring happiness to others cannot be denied.

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THE WORK

Many years ago, the first page of the First Reader had the picture of a teeter on it. There was the crude sawhorse, a log across it, and a twelve-foot plank, with one end up in the air, the other end on the ground. The words in heavy black type were "he is up," "I am up." Never was that plank in equilibrium. How true of life and all our activities, always going from one extreme to the other, at one time excessive emotionalism, at another extreme intellectualism. A beautiful, imposing ceremonialism void of soul or reason on the one hand—on the other a bare, barren, heartless rationalism; a rampant, selfish, grasping individualism or a crushing autocratic centralized state. The Golden Mean has seldom a place in our lives.

An often-quoted definition of Masonry is "A beautiful system of morality veiled in allegory and illustrated by symbols." In this statement we have two outstanding factors. Meaning, thought, content, on the one hand and expression, words, symbols on the other. How are we to give each of these its proper place, its due importance and emphasis? The only reason for words, symbols, allegories, is to reveal thought, to clarify it, not to hide it. On the other hand, once the concept has been seized by the mind, it should be given expression to in such matchless words as will best express its meaning and significance.

Early in the life of Lodge Progress there appeared the determination to have the ceremonial procedure of the Order performed accurately. The officers, whether junior or senior, were required to master their parts in every department, —opening, closing, floor work, charges, lectures,—nothing was left out and nothing was left to chance. It must be known and delivered in such a way as to bring out by word, voice and action, the dignity and the high seriousness of the work.

The lodge was instituted on April the 15th, 1912. On the 29th, no candidate being available, a lodge of instruction was held when the opening and closing ceremonies were practiced and the work of initiation begun. This method was followed through the first year. Soon the work of making new members became so heavy that continued practice made the officers perfect.

With the probable exception of W. Bro. Thos. Graham who after serving for four years in the Secretary's chair went from there directly to the Junior Warden's chair, and W. Bro. A. W. Spurgeon who served six years as Treasurer and went from there to the Junior Warden's chair, each Worshipful Master served in subordinate positions for seven years before being thought fit to take his place in the East.

With such a training and practical acquaintance with the work of the lodge, the Master-elect had no difficulty in proving to the Board of Examination that he could not only open and close his lodge but that he could put on the work of the three degrees and had a working knowledge of the constitution of Grand Lodge and the by-laws of his own lodge. The Examining Board of Lodge Progress is no rubber stamp. The Master-elect had to know his work. Masonry is a hard master, "but if a thing is worth doing at all, it is worth doing well." The brethren though probably ignorant of Wordsworth's fine sonnet had none the less its spirit well embodied in their minds and hearts:

"Give all thou hast, High heaven rejects
The lore of nicely calculated less or more."

The first three installations were carried out in conjunction with other city lodges and the Installing Master was a member of one of the older lodges. Beginning, however, with W. Bro. G. R. Fogg, Lodge Progress has had its Immediate Past Master year after year install the incoming Master. Bro. Fogg installed the officers twice, the first time at the end of his year as Worshipful Master, the second time at the end of his year as Immediate Past Master. Since then it has been the duty of each Immediate Past Master before completing his work for the year to install the officers for the ensuing year. Nor does he merely superintend this work assisted by a dozen other Past Masters. He does the whole work from the beginning to the end with three exceptions, namely, the presenting of the working tools to the Worshipful Master in each of the three degrees. These are presented by three other Past Masters. No Immediate Past Master has ever failed in this difficult but important task—a privilege, indeed, highly prized by each succeeding Past Master.

Accuracy and ease in carrying on the work of a Masonic lodge are essential to the maintenance of that dignity and reverence which are characteristic of its symbolism and thought. If this, however, is not accompanied by an understanding of the meaning of the symbols and an appreciation of the thought and the interpretation of life which is revealed through its ceremonials, the whole performance degenerates into sounding brass and tinkling cymbals. To maintain a balance between thought and expression has been the aim of Lodge Progress.

As early as 1916 an attempt was made to bring to the brethren some knowledge of the history of the Order. True this study was directed by brethren outside of Lodge Progress. This, too, may be said to be characteristic of this lodge. It preferred that the first steps in this unknown land should be made by those more skilled in its highways and byways, than they were. The first subject discussed was the Rise and Progress of Free Masonry. A month later the Ancient Landmarks were dealt with and at the celebration of the Third Anniversary of the Consecration of the lodge the brethren listened with delight to one lecture on "The Great Lights" and another on "The Views of a Young Man Regarding Masonry." A month later after the work of an emergent meeting had been completed the brethren devoted an hour to an informal discussion of all that had taken place during the previous period. Questions were asked by the brethren and explanations and exemplification made by the Master and other skilled brethren.

This was a very creditable beginning and was quite in line with the policy laid down by the retiring Grand Master in his address at Grand Lodge in June of the following year. Owing to the emphasis which the Grand Lodge was placing on the Benevolent Fund at that time, and later on the Masonic Scholarship Fund, it was not till 1923 that the first Grand Lodge Committee on Masonic Research and Study was formed. It is interesting to note that on this first committee was a member of Lodge Progress, W. Bro. Geo. R. Fogg. At a later date, namely, from 1928 to 1931 another Past Master of Lodge Progress had the privilege of working on this committee.

Meanwhile, within the precincts of Lodge Progress the work of Masonic study continued, slowly at first but with increasing volume. For some time there was no organized effort. What was done was the outcome of a few brethren who were personally interested in this work. In 1920, the Worshipful Master,

immediately after taking the chair in January, appointed a new committee or rather extended the name of an old one. The Entertainment Committee was changed to Entertainment and Education. The members of this committee were Bros. Arthur Rose, A. A. Syman, William Graham, Alex. Duguid, G. A. Stewart, and R. W. Asselstine.

Symptomatic of the change in emphasis that was taking place, in 1923, the name became the Masonic Research and Education Committee, with the following members: W. Bro. Thos. Graham, Bros. A. W. Spurgeon, the Rev. W. W. McPherson, Douglas McConnell, and R. W. Asselstine. Two years later as the real nature and significance of the work done became more clearly defined to the brethren, the name became simply "The Masonic Study Committee."

Too much praise cannot be given to the committees that were appointed year after year. They systematized the work, guided and inspired it in many ways. Under its direction every phase of Masonry was dealt with. Its story, European, English, Dominion and Provincial was searched out and presented to the brethren. The meaning and interpretation of its allegory and symbolism, together with something of its philosophy were carefully elucidated. An atmosphere of enquiry and study was created. To satisfy this end, and lead, especially the new member, to a clearer insight into the meaning of the Order, the custom was adopted in later years of presenting each newly-made Master Mason with a copy of "Symbolic Masonry."

The following table will indicate in some degree the nature and amount of work done.

1916: Rise and Progress of Free Masonry, W. Bro. J. W. Hedley, No. 60; The Ancient Landmarks, R.W. Bro. F. G. Lewin, No. 16; The Great Lights, R.W. Bro. G. Swain, No. 60.

1917: Work in the Lodge, W. Bro. G. R. Fogg, No. 92.

1918: History of Masonry, W. Bro. G. R. Fogg, No. 92.

1920: History of Masonry in England, W. Bro. G. R. Fogg, No. 92; Some Aspects of the Third Degree, Bro. R. W. Asselstine, No. 92.

1921: Astronomy, W. Bro. J. W. Hedley, No. 60; Masonic Scholarship, Bro. R. W. Asselstine, No. 92.

1922: The Meaning of the First Degree, Bro. Wm. Graham; Masonry as a Progressive Science, Bro. C. P. Seeley, No. 60.

1923: Masonry and Citizenship, Bro. Prof. W. G. Carruthers, No. 60; Use and Abuse of the Ballot, Bro. R. W. Asselstine, No. 92.

1924: Origin and History of Free Masonry, Bro. D. McConnell; What is Free Masonry and What it Teaches, Bro. Rev. W. W. McPherson; Working Tools, Clothing, Furniture, Bro. R. W. Asselstine, No. 92; (Sept. 18) Report of Study Committee, Outline of Work, (Sept. 25) Discussion of the Degree of that Night, Bros. Wylie, Hancock, Duguid and Forrester; (Oct. 9) Masonry, M.W. Bro. Baird, G.R.M.; (Nov. 15) Life of Gould, Newton on the Spirit of Masonry, Bros. Murray, Wheaton and Settatee; (Dec. 11) The Ancient Landmarks, Bro. A. L. Nicholls.

1925: Masonic Legends, Bro. A. W. Spurgeon; What Masonry Means to Me, Bro. Rev. Wm. Patterson.

1926: (Jan. 28) Preparation and Perambulation, 1st Degree, Bro. A. W. Wylie; (Feb. 11) Preparation and Perambulation, 2nd Degree, Bro. L. McBain; (Feb. 25) History and Origin of 1st Degree, Bro. E. Morrell; Preparation and Perambulation, Bro. Wm. Rennie; (Mar. 25) Obligation in the First Degree, Bro. G. H. Shippen; (April 1) Symbolism of 2nd Degree, Bro. Wm. Gibson; (April 22) Symbolism, Bro. Tom Miller; (April 29) P.G. and P.W., Bro. William Hawkins; (Nov. 4) Lecture in the 1st Degree, Bro. W. J. Young; (Nov. 25) The Blue and the White, Bro. C. H. Price; (Dec. 9) Bro. Joe Milburn.

1927: (Jan. 13) Working Tools, Bro. Wm. Kinloch; (Mar. 5) Twelfth Chapter of the Book of Ecclesiastes, Bro. Rev. L. McTavish; (Mar. 24) The Three Great Lights, The D.D.G.M.; (April 28) What Masonry Means to a Young Man, W. Bro. R.W. Asselstine; (May 5) The Two Pillars, W. Bro. P. D. Henderson; (July 6) W. Bro. P. D. Henderson; (Sept. 22) 1st and 2nd Degrees, Bro. Rev. Wm. Kitchen; (Dec. 1) Ornaments and Emblems, 3rd Degree, Bro. Thos. Jackson.

1928: (Jan. 19) Report of Grand Secretary on the Work of Lodge Progress in Masonic Study; (Feb. 9) The North-East Corner, W. Bro. P. D. Henderson; (Mar. 15) What is Free Masonry? R.W. Bro. Bridges, D.D.G.M.; (May 3) Discussion on the Work of the Lodge, Bro. E. Morrell.

1929: (April) Masonry, D.D.G.M.; (Oct. 24) Symbolism of the 1st Degree, Bro. R. Mayson; Symbolism of the 5rd Degree, Bro. H. E. Brown; (Nov. 14) Legend of H. A., W. Bro. P. D. Henderson; (Dec. 12) The Pillars, W. Bro. A. L. Nicholls.

1930: (Mar. 20) Question of Forming a Joint Study Club Defeated.

1931 (Mar. 20) The Apron, Bro. R. Mayson.

1932: The Altar, Bro. J. M. Cantor.

The work done by the brethren of Lodge Progress in making themselves thus familiar with the history, symbolism and teaching of the Order has been of great value to themselves. As can easily be seen it was not confined to a few. Large numbers took part in the preparation of material and in the discussion that followed. While nothing was discovered that had not been known before (it was for this fact that the word "research" was removed from the name of the committee), nevertheless, it did create a better understanding and a more intelligent interest in the work of the lodge and built up better and more firmly than could be done by any other means, the feeling of dignity and reverence that should characterize a group of Masons gathered together to carry on their work.

Early in this work of Masonic study it was felt that the addresses and papers prepared by the members were of such value that they should be preserved. A motion was passed to that effect. Unfortunately, this was not carried out—due possibly to the innate modesty of the brethren. In many cases all that remains is the minute recording the fact that Bro. So-and-So gave an interesting address on such-and-such a topic.

Some of the brethren had the privilege of working on the Committee of Masonic Research and Study of the Grand Lodge. In the capacity of members of that committee they prepared articles which reached the brethren throughout the Grand Jurisdiction. These will be found in the report of proceedings of Grand Lodge. They cover the following subjects: The Legend of the Third Degree, 1928; Landmarks and Progress, 1929; Mediaeval Masonry, 1930; Free Masonry in Canada, 1930; Charges and Lectures, 1931.

* * * * *

ATTENDANCE

Accuracy of work, delivered with intelligence and sincerity, based on the understanding of the symbolism of the degrees and an appreciation of the meaning and significance of the teaching of the Order, accompanied by kindness and cheerfulness are essential foundations if a happy, well-attended, worth-while Lodge is to be constructed. There are other legitimate means that may be adopted to create interest and thereby bring out the members.

The members of Lodge Progress seemed to have an intuitive understanding that interest and self-activity are closely related. If you would build up a strong, intelligent, progressive lodge there must be the maximum number of members taking an interested and active part in its work. Successive Masters have given their best thought to devising how they could employ most usefully the Past Masters and at the same time give every opportunity to the members on the side benches to take part in the working of the various degrees as well as in the regular business of the lodge.

With this end in view it was the unanimous wish of the Past Masters that each Past Master after having served his year as Immediate Past Master should henceforth take a seat among the brethren on the side benches and thus encourage them to take a forward part in all the business without feeling that the business of the lodge should be carried on by the officers and those sitting in the East. Then to give the Past Masters and brethren an opportunity to take part in the degree work and thus develop that keen interest that comes from being called upon to do something, there gradually grew up the custom of having not only anniversary and Past Masters' nights but also racial and vocational nights.

Anniversaries, such as the Institution of the Lodge on April the 15th, and the Consecration on October the 6th, would naturally fall to the Worshipful Master and his officers. On Past Masters' night the Past Masters would of course fill all the chairs, but on Racial and Vocational nights one Past Master takes charge and all the other chairs are filled by members from the side benches who belong to the race or vocation that is having its celebration. For weeks

practices are in vogue, much interest is aroused and consequently there are well-attended meetings.

Lodge Progress started with the celebration of the Anniversary of the Institution of the Lodge, then followed the Consecration and when there were a sufficient number of Past Masters to fill the chairs a Past Masters' night was held.

With such a large percentage of members from the land of the heather there was no difficulty in getting a Scottish Past Master and a group of members to prepare for an emergent meeting on or near the natal day of Bobby Burns, and follow that up with a celebration in the dining room in honour of the immortal Bard. Indeed many a time the Haggis has been carried in to the music of the bagpipes and the unbounded delight of the brethren from Glasgow, Edinburgh, Dundee, Aberdeen, Inverness, to say nothing of Stirling, Perth, Ayr, Vale of Leven, Tighnabruich, Kilmarnock and Kirkcudbright.

St. George's night followed in due course, and what seemed at first a strange variation was the introduction of a Canada night in 1931, on a night close to July the 1st. W. Bro. R. W. Asselstine, born in Kingston and made in Dunville, the flower garden of Ontario, took the Master's chair. He was ably assisted by W. Bro. Elliott Covey, born in Halifax, N.S. and made in Saskatoon. The other officers were native born and made. It took all the Canadians there were in the lodge to make up the necessary number to fill the chairs.

A most instructive and delightful evening was spent in the lodge room, while in the banquet room the name of Canada flourished like a rose. W. Bro. Prof. W. W. Swanson, of the University of Saskatchewan, a native-born Canadian and member of Imperial Lodge No. 60, gave a most inspiring address. Canada night, like St. George's and Burns' night, has become one of the festive nights of the lodge.

The first Past Masters' and Old Timers' night was held on May 5th, 1921. R.W. Bro. G. R. Fogg was Acting Worshipful Master and conferred the third degree on Bro. Lauchlin L. McBain. Bro. McBain made good progress and during the year 1932 presided over the destinies of Lodge Progress as its Worshipful Master.

Vocational nights have grown with the passing of the years. The first was held on December 13th, 1923, when brethren in the employ of the Canadian National Railways under W. Bro. William Graham took charge of the work. Since then the Hudson's Bay Company; The Post Office; City Hall; The Police; Street Car; Star-Phoenix; The Quaker Oats, have, as it were, through their employees, become a part of Lodge Progress.

Many advantages come to the lodge and the brethren from these gatherings. The Past Masters and the brethren from the side benches are given an opportunity of preparing the degree work and feeling the satisfaction that comes from work well done. Outstanding talent is revealed to the brethren, talent which otherwise might lie dormant for many a year or indeed never be made known. It also enables a brother or guest, well skilled in the vocation to portray to the brethren the mechanical side of his vocation and the part it plays in the life of the people at large. It is by these men and these means that the Worshipful Master is supported, meetings made interesting and instructive and a large and regular attendance secured.

A few figures covering the attendance for the past six years will show at a glance how the attendance has been maintained.

ATTENDANCE TABLE FOR THE YEARS 1927-1932

Year	Meetings	Regular	Emergent	Average Members	Average Visitors	Average Total
1927	33	13	20	39.5	6.2	45.5
1928	30	13	17	45.1	6.7	49.8
1929	33	12	21	48.0	8.0	56.0
1930	36	12	24	49.5	15.0	64.5
1931	40	12	28	54.0	13.0	67.0
1932	29	10	19	55.0	17.0	72.0

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THE MASONIC TEMPLE

When Lodge Progress was instituted on April the 15th, 1912, there were already two lodges working in the city of Saskatoon. They had provided themselves with a permanent home, commodious and well-furnished. To accomplish this laudable end a Joint Stock Company was formed, known as the Masonic

Temple Company. Sufficient money was raised by the sale of stock and a loan, guaranteed by a mortgage, to pay for the Temple. The Temple Co. received sufficient income from the rent of the lodge room to the two lodges and of other rooms in the building to meet current expenses and by degrees reduce the mortgage in some slight degree.

The rent charged the lodges was four hundred dollars per year. Shortly after Lodge Progress was instituted a very profitable tenant who had occupied the basement moved out. As no other tenant was available the lodges took over the basement as a dining hall at a rental of one hundred and twenty dollars each per year. Lodge Progress was thus obligated with the other lodges, to pay a rental of five hundred and twenty dollars per year.

While the majority of the shares in the Temple Company was held by individual Masons some few shares were in the hands of non-Masons. This situation was not satisfactory, either to the stock-holders or to the lodges. After some years of discussion the matter came to a head early in 1918. Representatives from the four Blue Lodges, together with the Chapter and the Preceptory met with the Temple Company. An agreement was drawn up by which each lodge would obligate itself to purchase a stated number of shares and pay for these by yearly specified sums. In the meantime, the Temple Company was to carry on until each lodge had made its final payment.

In April, 1918, the agreement came before the various lodges at their regular meetings and was duly ratified. On December the 1st, 1930, Lodge Progress made its final payment. By the time the Temple Company held its annual meeting in January, 1931, all the lodges had met their obligations. The mortgage had been paid and the stock was owned by the lodges. Thus, after twelve years of effort, Lodge Progress, in conjunction with the other Blue Lodges and the Chapter and the Preceptory, became owners of their home. This had been made legally possible by an amendment to the Company's Act made by the Provincial Government a year or two before, by which such organizations could own property in their own name.

Lodge Progress took over from the Temple Company seventy-five shares. During the twelve years that this work was going on it received either by gift or purchase from individual Masons eleven additional shares. The lodge thus held and still holds 86 shares in the Temple property.

From the time that the Masonic Temple was built to the year 1930, when the Masonic lodges came into full possession of their home, Masonry had made great strides, not only in the working of its Art, but also in the number of its members. From two comparatively small Blue Lodges, it had grown to four rather large ones. On top of that there had been added the various related organizations such as the Chapter and Preceptory. In addition to these really Masonic organizations, the Order of the Eastern Star was also given a home in the Temple. This all meant that a building that was ample for all requirements twenty years ago was showing signs of being cramped.

In addition to this the land on which the building was placed began, from its position, to increase in value to such an extent that the question arose as to the advisability of holding it for temple purposes.

During 1927, 1928 and 1929, considerable discussion took place on this matter, especially by the members of Lodge Progress. In 1931 an opportunity came to purchase a house and lot on Spadina Crescent, overlooking the Saskatchewan River. The terms were very favorable, both as to price and payment, added to this there was the likelihood that the rent from the house would more than meet the taxes, interest and other incidental expenses. After considerable investigation and discussion this property was purchased by Lodge Progress.

It is difficult to say what the future has in store for this new venture. It would be difficult to find a better site for a Masonic Temple—whether for size, position or outlook. There is always difficulty in getting groups to act together for the good of all. It may be that some day Lodge Progress will build and administer its own Temple. Time alone can tell.

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THE GREAT WAR

Few institutions escaped the hand of war from 1914 to 1918, nor the evil results that followed during the succeeding years. In June, 1913, Lodge Progress received its Charter and on October the 6th of the same year it was consecrated. Before a year had gone around the guns were barking in France, the "Contempt-

ibles" had done their bit, the German forces had been turned at the Marne and the two armies had settled down to that long-drawn-out contest on the line between the Vosges and the English Channel.

The part that Canada took in that great conflict, the gathering of the flower of the land at Valcartier in the autumn of 1914, the streams of men and supplies that followed the first contingent during the succeeding years has been told in song and story. It forms an imperishable record in the annals of this country.

The members of Lodge Progress were not slow in joining the forces. Wherever work was to be done, on land, or sea, or in the air; in the infantry, in the artillery, in the flying corps, in transportation, in training camps, everywhere, some member was to be found quietly, persistently doing his part. Three were killed in action. Many were wounded and suffered serious disablement for years afterwards. Others will never recover from the harrowing experiences of those four years. There was nothing strange or peculiar in this. It was the lot of all who served in that world-shaking event, whether in the home land, in camp on Salisbury Plains, or in the front line trenches.

The first brother to fall was Albert Ernest Whitehouse. He was killed while fighting in the trenches on July the 24th, 1915.

Bro. Whitehouse had been initiated into Masonry by Lodge Progress on May the 17th, 1914, passed on the 11th of June, and raised on July the 30th.

How little did any of the brethren who took part in that ceremony know of the momentous decisions that were being made in the capitals of Europe or to what extent those decisions would affect the candidate who was before them. A little less than a year later, on July the 24th, 1915, he met his death on the field of battle. A memorial service was held in the Temple at Saskatoon the following Sunday in honor of his memory.

The second brother to lose his life in the war was Bro. Colin John M. McKenzie. He was killed in action on January the 2nd, 1916.

Bro. McKenzie was a charter member of Lodge Progress. His mother lodge was Robinson Lodge No. 134, in the Grand Register of Scotland. He had taken an active part in the work of the lodge and at the time of his enlisting he was the official Auditor of the lodge.

On the second of February, 1918, Bro. William R. Munro died in hospital in London from wounds received while fighting in the trenches. He enlisted as soon as war was declared. In the winter of 1917-18 he was attached to the 53rd Battalion of the Canadian Expeditionary Force. It was while on duty with the 53rd that he received the wounds that resulted in his death.

Bro. Munro affiliated with Lodge Progress on October the 20th, 1913. At the elections in the following November he secured the office of Treasurer, a position which he held at the time of his enlisting. He came from Alexandria and Bonhill Lodge No. 321, in the Grand Register of Scotland.

"Requiescant in Pace"

From the time that the war started till it ended in 1918 the following members of Lodge Progress were on active service: David Douglas, Fred W. Reeves, Geo. D. Melville, R. M. Milan, Jas. Simson, Norman Wright, Andrew Croll, Harold K. Lancaster, Wm. V. Wightman, James Wylie, W. H. McKilligan, J. G. Petrie, Sydney Busby, Thos. Kelly, M. L. Armstrong, John Fyfe, Arch. D. Clark, Thos. C. Keech, John Potter, A. L. Davies, A. W. Wylie, J. S. McCoy, Thos. R. Waldron, Jas. E. Johnson, Geo. J. Nethercote, Jos. S. Messer, Duncan Campbell, W. W. Whelan, Ernest G. Pike, Samuel Jackson, Geo. H. Herbert, Robert Middleton, Wm. E. Goodwin, Thos. J. White, Wm. G. Hazell, Thos. T. Murray, Clifford Widdows, Albert Wright, Daniel G. Thomas, William Welch, William Nicolson, Gerald J. Smith, John M. Pinchbeck.

The war, at last, was brought to an end. The eleventh hour of the eleventh day of the eleventh month of the year 1918 will long remain as a point of time of outstanding significance. Only today can we measure in some degree the futility of the hopes that filled the hearts of all peoples when the Armistice was signed. At any rate the actual fighting had ceased and people could set themselves to work to gather up the pieces left by the conflict and try to put them together again.

By means of its Benevolent Fund, better perhaps by means of human sympathies and companionship, Lodge Progress worked to bring its members back to the gentle paths of peace, to reestablish them once more in the joy of quiet work and simple home life.

On a beautiful Sabbath afternoon, in the month of June, 1921, the brethren of the four city lodges, viz: Saskatchewan, Imperial, Progress and Victory, met in the Temple to do honour to those "Who will not come back." A bronze tablet commemorating the sacrifice which the brethren had made was unveiled in the presence of a large concourse of Masons from the city and surrounding points.

Bro. the Rev. B. W. Pullinger, a former pastor of Christ Church, Saskatoon, a charter member of Lodge Progress, and a chaplain with the forces in France, preached the sermon. Bro. Pullinger had been heard on many occasions by the people of Saskatoon. At no time had he ever delivered such a thoughtful and inspiring address as he did on that occasion.

* * * * *

THE ANNIVERSARY

Early in the year 1933 the brethren determined to celebrate in a fitting manner the twenty-first birthday of their lodge. To this end a committee was appointed by the Worshipful Master to make complete arrangements for the coming celebration or celebrations as it turned out to be.

As a result of the committee's deliberations it was agreed that the anniversary should be characterized by a number of activities growing out of and expressive of the life of the members. In the first place it was felt that nothing could be more fitting and expressive of the work of the lodge than for the brethren to augment the Benevolent Fund of the lodge by each member making such a gift of silver and gold "as his circumstance in life might warrant." Accordingly an energetic committee was named. It placed before its members the goal—"Five hundred dollars for the Benevolent Fund".

In addition to this "practical" aspect of the anniversary celebrations, arrangements were made and carried out for four outstanding meetings. On March the 16th the men who, while not being charter members, had nevertheless given of their best towards the advancement of the lodge during the early years of its existence, were given an opportunity to occupy the chairs. The following old timers conferred the third degree on the candidate:

W. Bro. Thomas Graham - - W.M.	W. Bro. A. L. Nicholls - - - J.D.
W. Bro. William Graham - - I.P.M.	V.W. Bro. Adam Turnbull - - D. of C.
W. Bro. Joseph Milburn - - - S.W.	Bro. J. F. Marr - - - - - S.S.
Bro. Albert Milne - - - - - J.W.	Bro. James Wylie - - - - - J.S.
Bro. Andrew Croll - - Treasurer	Bro. W. R. Gilmour - - Organist
Bro. A. J. Wheaton - - Secretary	Bro. Adam Bell - - - - - I.G.
Bro. M. I. Nicholson - Chaplain	Bro. S. V. Kinsey - - - - - Tyler
Bro. G. S. Scott - - - - - S.D.	

The work was carried out with that smartness, accuracy and understanding which is characteristic of Lodge Progress. At the conclusion of the work in the lodge room, the brethren and visitors assembled in the dining hall where they partook of refreshments provided by the Junior Warden and his assistants. Then followed a programme of song and story. W. Bro. Asselstine delighted the brethren with an account of some of the outstanding events of the past twenty-one years.

On Monday, April the 17th, the night nearest to the historic Fifteenth, and also the night on which the lodge originally met, a banquet was held in the dining hall of the Hudson's Bay Co. Some three hundred members and their friends sat down to dinner. The Immediate Past Grand Master M.W. Bro. James McGregor, the District Deputy Grand Master R.W. Bro. Peterson from Davidson, the sitting Masters of the city lodges and of Sutherland, were the guests of the lodge. W. Bro. Thomas Miller presided at the head table and to his right and his left were the guests and the officers of the first year together with their wives.

Flowers, music, song, story, brief addresses and letters from absent brethren, followed later by dancing, made up in Progress fashion, an evening long to be remembered. Hearty good feeling and comradeship filled the atmosphere and the "Song of Progress" was on everyone's lips:

We'll sing a song o' Progress
Our ain dear Lodge sae braw,
For ye ken the Lodge o' Progress
Has something on them a'.
We'll sing and dance the Hieland Fling
And we'll make an awful fuss,
If ye can sae it's a braw, bricht, minlicht nicht,
Ye're a' richt wi' us.

On May the 18th, Charter Members' Night was held. On this occasion the officers present who filled the chairs in 1912 again took up their old positions. They were as follows:

V.W. Bro. G. W. A. Potter, W.M. 1912	Bro. Geo. B. Kinloch, J.D.
W. Bro. P. D. Henderson, I.P.M.	W. Bro. O. S. Wakeford, D. of C. '12
W. Bro. R. W. Asselstine, S.W. 1912	Bro. Wm. Raeside, S.S.
W. Bro. A. L. Davies, J.W. 1912	Bro. A. J. Wheaton, J.S.
Bro. G. S. Scott, Treasurer	Bro. W. R. Gilmour, Organ. 1912
W. Bro. Thos. Graham, Sec'y. 1912	Bro. Jos. Mackie, I.G.
Bro. M. I. Nicholson, Chaplain	Bro. S. V. Kinsey, Tyler 1912
V.W. Bro. Adam Turnbull, S.D. 1912	

The Grand Master M.W. Bro. Francis B. Reilly came from Regina to Saskatoon to honor Lodge Progress by his presence. In open lodge and at the banquet which followed, M.W. Bro. Reilly gave in his own inimitable way helpful and inspiring addresses.

On October the 5th, the meeting night nearest to October the 6th, 1913, when the lodge was consecrated, the fourth and last of the series of anniversary meetings was held. W. Bro. Ernest Morrell of the Star-Phoenix assisted by brethren from the printing establishments of the city, put on a "Printers' Night." After the degree work, V.W. Bro. Adam Turnbull gave an instructive paper on the history and meaning of the consecration ceremony and vividly portrayed the scene as it was enacted twenty-one years ago in this same lodge room and the men who played their parts at that time.

At the lunch which followed the meeting in the lodge room a programme of song and story was given by the brethren. W. Bro. Asselstine presented the brethren with the recorded story of the first twenty-one years' of its life. A report from the committee on gifts to the Benevolent Fund stated that over four hundred and fifty dollars had been collected and handed over to the Treasurer.

The celebration of anniversaries may have varied results. If we merely glorify the past, rely on the achievements of those who did so much to give to the individual or institution its present form and value, if in fact we are merely living in the reflected glory of our ancestors, it were better that that glory were buried and forgotten with those who produced it. If, however, the recalling of the past enables us better to interpret and understand the present, if a study of the past awakens renewed enthusiasm and inspires us to greater effort and achievement then the anniversary celebration is clothed with inestimable importance.

It is pleasing to note that throughout this year 1933 the call to renewed effort has been incessant. This was especially true at the various meetings that were set apart for the celebration of our twenty-first anniversary. It found expression in the words of W. Bro. R. W. Asselstine when on March the 16th he carried the brethren back in imagination to the work, the struggles and the accomplishments of the brethren in the early years of the lodge's life.

Again in May, when the lodge was honored by the presence of the Grand Master and privileged to listen to one of his whole-hearted, friendly and inspiring talks. A similar note was once more struck in October by V.W. Bro. Turnbull when he brought before their minds the meaning and significance of the consecration ceremony.

At the end of twenty-one years, Lodge Progress stands as a group of men united by common ties and ideals based on some understanding of the history and teachings of Free Masonry. To extend and clarify those bonds and that philosophy of life and to translate them in some measure into daily behaviour is a goal worthy of the best thought and endeavour of its members and its officers. The fiftieth anniversary will come some day, when that "auspicious" event takes place may "our children and our children's children" rejoice in the consciousness of lives well lived.

The following pages contain the names of all the members of Lodge Progress No. 92, A.F. & A.M. since it was instituted on the 15th of April, 1912, to the 30th of November, 1933. The names marked with a star were in active service in some capacity in the Great War that ran its course from 1914 to 1918. They number 144 or 31% of the total membership. The letter "C" before a name means Charter Member. The letter "D" after a name means Demitted. The letter "S" after a name means Suspended. The letters "LM" after a name mean

Life Member. The letters "DD" after a name mean Deceased. The letter "K" after a name means Killed in Active Service.

LODGE PROGRESS NO. 92, G.R.S.

(C) Turnbull, John (D)	Payton, H. J. (*D)	Messer, J. S. (*)
(C) Simson, James (*S)	Nicholls, A. L. (DD)	Miller, Thos.
(C) Douglas, David (*S)	Grantham, B. R. (*D)	Nethercote, G. J. (DD)
(C) Davies, A. L. (*D)	Smith, Wm. J. (S)	King, Thos. Wm. (D)
(C) Sutherland, David (*S)	Benoy, R. A. (D)	Weston, W. E. (D)
(C) Turnbull, Adam	Thomson, J. M. (*D)	Young, W. J.
(C) Wakeford, O. S. (*)	Armstrong, M. L. (*D)	Lord, Frank (S)
(C) Innes, Wm. E. (D)	Snowden, John (LM)	Campbell, Duncan (*)
(C) McLellan, Thos. (S)	Munro, W. K. (*K)	Litchfield, A. J. (D)
(C) Ludgegate, Harry (S)	Armstrong, W. H. G. (DD)	Pike, E. G.
(C) Hepburn, Wm. A. (DD)	Plant, H. M. (S)	Brooke, W. M.
(C) Reeves, Fred W. (*S)	Springer, W. H. (S) U.Mc.	Kirby, H. B. (D)
(C) Bryson, Geo. S. (S)	Syman, A. A. (LM)	Thoday, G. G. (D)
(C) Forbes, J. R. T. (LM)	Fyfe, John (S)	Soare, A. W. (DD)
(C) Kinloch, Geo. B. N.	Lawson, J. M. (D)	Halpenny, F. C. (DD)
(C) Milan, R. M. (*D)	Potter, C. L. E. (D)	McMahon, J. C. (*)
(C) Channell, E. S. (S)	Wylie, A. W. (*)	Jackson, Samuel (*D)
(C) Mackie, Joseph	Fogg, G. R. (LM)	Arthur, C. W. (S)
(C) Copeland, Thos. (S)	Paterson, Thomas (D)	Spurgeon, A. W.
(C) Madden, J. W. (S)	Armstrong, R. J. (S)	MacLeod, J. R. M. (S)
(C) Johnstone, James	Thomson, D. R. (*S)	Lavers, W. C.
(C) Potter, G. W. A.	Mason, T. R. (*S)	Herbert, G. H. (*D)
(C) Asseltine, R. W. (LM)	Gilmour, George (S)	Baxter, J. R. (S)
(C) Pullinger, B. W. (*D)	Scott, H. W. (S)	Hamilton, J. W. (D)
(C) Murray, R. J. M.	Young, N. J. (S)	Houck, W. E.
(C) Campbell, John (S)	Clark, Arch. D. (DD)	Brandon, James
(C) Hummiltzsch, Walter	Kinch, Richard	McKay, S. E. (D)
(C) Hunt, A. R. (S)	Levenick, J. A. (D)	Boyce, A. W.
(C) Moore, Wm. E. (*D)	Keech, Thos. C. (*)	Whelan, W. W. (D)
(C) Gilmour, W. R.	Overall, W. G. (*)	Shearer, Alexander (S)
(C) Melville, G. D. (*S)	Eastoe, H. S.	McKenzie, James (LM)
(C) Preston, R. F. (DD)	McLeod, R. B.	Pendleton, G. E. (DD)
(C) McKenzie, J. M. (*S)	McCordick, J. G. (D)	Poulton, T. H. (S)
(C) Martie, Fred	Voy Robert (DD)	Belcher, W. H. (D)
(C) Chisholm, Donald (*S)	Whitehouse, A. E. (*K)	Haigh, Arthur
(C) Malloy, P. W. (*S)	Cuthbert, Wm. (LM)	Austen, F. R. (D)
(C) Newell, T. H. (S)	Hagen, A. C.	McCallum, William
(C) McKenzie, C. J. M. (*K)	Hanson, E. C. A. (S)	MacLean, A. D.
(C) Raeside, Wm. (*)	Potter, John (*S)	Hamilton, George (DD)
(C) McComiskey, W. G. (S)	McCoy, J. S. (*)	Middleton, Robt. (*)
(C) Raeside, John (*D)	Nicolson, Wm. (*S)	Goodwin, Wm. (*DD)
(C) Taylor, Geo. G. (DD)	Simpson, B. P. (S)	Emery, Nelson (S)
(C) Tupper, L. A. (S)	Magowan, E. P. (D)	Smith, G. E. (*S)
Wheaton, A. J.	Jennings, Jos. (S)	Stuart, G. A. (S)
Wakefield, Wm. (D)	Blackwood, Robt. (LM)	Winnell, Lewis (D)
Graham, Thos.	Loveless, A. C. (D)	Sandwith, C. F. (*S)
Pangborn, E. H. (LM)	Poole, E. G. (S)	Pinchbeck, J. M.
Cullins, Thos. (S)	Carver, Oliver	Buckle, Harry
Scott, Geo. S.	Thomas, W. E. (*S)	Hazell, W. G. (*)
McKiligan, W. H. (*D)	Dunnett, John (*D)	White, T. J. (*S)
Wright, Norman (*)	Connell, R. L.	Gienser, Isaac
Milburn, J. H.	Gibson, Wm.	Murray, T. T. (*)
Little, John (S)	Murray, D. McN.	McKenzie, Robt. (D)
Golding, Henry (D)	East, J. A.	Sadler, L. W. (D)
Keirnan, J. J. (D)	Waldron, T. R. (*S)	Welch, Wm. (*)
Bell, Adam	McIntosh, T. G. H. (S)	Whiteley, T. N.
Croll, Andrew (*)	McIntosh, Wm. (D)	Tubb, J. E. (S)
Marr, J. F. (LM)	Johnson, Jas. E. (*D)	Southard, S. A.
Havden, E. A. (DD)	Neil, A. E. (S)	Eedy, E. A. (D)
Ridgwell, W. H. (*D)	Covey, E. M.	Widdows, Clifford (*D)
Young, D. W. (DD)	Redmond, A. T. (D)	Colquhoun, A. R. (*S)
Lancaster, H. K. (S)	Maclean, Donald (S)	Esson, J. J. (*S)
Sinclair, David (S)	Storr, John C.	Price, C. H.
Henderson, P. D.	Flint, S.M. (S)	Smith, G. J. (*)
Wylie, James (*)	Graham, Wm.	Champ, W. M. (D)
Nicholls, W. L. (D)	Hunter, C. F. (D)	Wright, Albert
Scott, George (D)	Berry, Fred (S)	Thomas, D. G.
Adam, Thomas (*S)	Hay, A. B.	House, J. W. (*D)
Scott, Jas. W. (D)	McLaren, T. A. (D)	Yatchu, John (D)
Nicolson, M. I.	Spicer, W. B.	Sewell, J. H.
Petrie, J. G. (*)	Graham, R. D.	Graham, D. S.
Wightman, W. V. (*D)	McGilverin, L. T. (D)	Shaffer, N. W.
Busby, Sydney (*D)	Rennie, Wm.	Morrell, Ernest (*)
Milne, Albert	Rose, Arthur	Spooner, C. R. (*)
Fraser, Wm. (S)	Duguid, Alexander	MacLachlan, J. M. (D)
Pearson, Edward (*D)	McCleary, Henry (D)	Jarrett, F. M.
Balfour, R. A. (D)	Jones, G. T.	(C) Johnstone, James (D) A.
-McIntyre, Andrew	Kinloch, Wm.	(C) Kinloch, G. B. N. (D) A
Grant, Thos. (DD)	Archer, John	Watson, A. F. (D)
Beaton, Neil (S)	Dale, Wm. E. (D)	McPherson, W. W. (D)
Harris, G. S. (D)	McArthur, W. J. (*D)	Anderson, J. H. (DD)
Kelly, Thomas (*S)	Oliver, Robert (S)	Gibson, John

Sugden-Evans, V. (S)	McCartney, P. C. S. (·)	Grosvenor, F. E. (*)
Boote, Ernest (*)	Bray, Daniel	Poole, R. M. (D)
Wycherlay, F. N. (*)	Brown, H. E.	Gibson, David
Longworth, Henry	Peacock, W. J.	Brown, W. H.
Ritch, W. B. *	Thompson, W. R.	Foskett, R. J. (*)
McBain L. L.	Jackson, T. B. (*)	Farley, J. K.
Brookes, R. P. (*) U.Mc.	Lightbody, Robt (*)	Cheesman, G. W.
Settatre, F. E. (*)	McTavish, R. Lorne	Dowler, William
Ash, John	Mayson, Richmond (*)	Carpenter, H. S.
MacKay, J. A. (D)	Ash, J. V.	Crutchlow, A. J.
Morrow, O. R. (S)	Gray, A. O. (*)	Clements, Alec. (*)
Shippen, G. H.	Covey, L. G.	Cruice, S. J. (D)
Bellow, F. E. (*)	Moore, Herbert	Marriott, G. H. (DD)
Smith, W. J. (S)	Chellew, A. J.	Cruse, H. B.
Taylor, John (*)	Palmer, W. S.	Stephen, Ogilvie (*)
Campbell, S. R. (*)	Adrian, W. McF.	Cantor, J. M.
Martin, Herbert (*)	Haigh, Charles	McClocklin, A. E.
Murray, R. B.	Emmington, George	Page, W. T.
Longmuir, Fred (*)	Filby, L. C. (·)	Kerns, A. P.
Braven, T. J. (*)	Porter, A. C.	Hamilton, Thomas
Robertson, Hugh (*)	Terry, G. A.	Laver, A. E.
Downie, E. J.	Meyers, V. W.	Nicholson, C. C. (*)
Kinsey, S. V. (LM)	Dickinson, W. H.	Cook, M. E. (*)
Hawkins, Wm. (*)	Rayner, Harry (*)	Ferguson, James K. (*)
Mills, A. G. (*)	McCallum, Andrew	Brittan, J. A. (*)
Brown, A. S. (*)	Rorison, James (*)	Spriggs, A. D. (*)
Austin, E. P. (S)	Pattison, F. J.	(C) Raeside, William (*)
Murdoch, James (*)	Bridgewater, A. W. (*)	Nicholas, T. L. (*)
Webb, L. C. (S)	Smith, A. E.	Walker, R. T.
Scott, J. J. F. (*)	Tulloch, J. H. (D)	Pritchard, H. R. (D)
Hancock, Allan	Kerr, A. J.	Webster, John
Moodie, David (*)	Harry, C. W. (*)	Robinson, Herbert (*)
Holdsworth, E. W. (D)	Blaney, Archibald (*)	McLeod, H. A. (D)
Gilmour, Jas.	Champness, J. B.	Caisley, Wilfred (*)
Oates, Henry (*)	Marshall, C. G. (D)	Goffman, I. J.
Moon, C. F.	Brookes, J. H. (*)	Parsons, B. H. (*)
Wright, Bernard	Webb, A. L. (*)	Klombies, C. P.
Whittle, J. T.	Toms, W. J. (·)	Dougall, Allan (*)
Watt, J. C.	Evans, J. T.	Wilson, J. H.
Neilly, M. P.	Cruse, C. H.	Sim, W. A.
McConnell, Douglas	Watson, A. F. (*)	McEwen, R. R. (*)
Fox, A. J.	Hamilton, Harold	Morrison, J. T. (*)
Forrester, G. A. (*)	Hurdus, J. H. (*)	Grant, Robert
Cobban, William (*)	Gauld, Alexander (D)	Vogel, Aaron
Smith, J. D. (*)	Ritchie, J. V. (*)	Isherwood, Robert (*)
Edwards, E. J. (*)	Camp, A. S.	Porteous, Thomas G. (*)
Irwin, Hamilton	Gourlay, James (*)	Buchanan, J. S. (*)
Stempel, Wilfred (D)	Ball, R. H.	Scharfe, R. W.
Anderson, Mark (*)	MacDonald, A. H.	Laidlaw, C. A. B. (*)
Mowat, David (D)	MacPhee, Duncan	Ryder, E. M.
Blundell, H. A. (S)	Simpson, Muir	Beranek, J. F.
Nicholas, Arthur (D)	Hunter, John	Shippen, Douglas
Colman, W. H. (DD)	Arthan, E. C.	Sinclair, H. D.
Pyke, Randolph	Roper, Horace	Goffman, L. L.
Bates, J. A. (D)	Stewart, Robert (*)	Cassels, Robert
Annesley, Wm.	Johnson, J. O.	Hazell, Albert
Anderson, G. R. (*)	Holdsworth, E. W.	Lee, Jack
Robinson, W. A.	McMillan, Hugh	Smith, Archibald
Manson, Alex. (*)	Will, G. G. (*)	Keane, J. C. (*)
Marples, J. S. (*)	Faulkner, Norman (*)	Meldrum, J. A. (*)
Somerville, David (*)	Lee, Frank	McQuarrie, A. J.
Hunter, W. C.	Luckhart, C. E.	Prescott, W. H.
Quinn, Samuel (S)	Sheridan, Mark (*)	McClocklin, Thos.
Cawley, Fred	Bergin, J. L. (*)	Apted, H. R.
Clemons, A. E. C. (*)	MacLean, A. E. (*)	Lonsdale, G. J.
Halliwell, Wm. (*)	Tupman, L. H.	Banting, T. F.
MacRae, J. H. (D)	McKee, A. R. D. (*)	James, C. E.
Mills, R. C. (*)	Clark, E. W.	Nordstrum, N. H.
Balshaw, Edgar	Anderson, E. H. (DD)	Fleury, H. R. (*)
McEown, F. B.	Robinson, Joseph (*)	White, Adam

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THE RULERS OF THE LODGE

The success of any institution depends largely on the type of officers which it chooses. Just as truly, the character of the leaders chosen reveals the kind of people whom they lead. Lodge Progress has been remarkably fortunate in each of these factors.

During the twenty-two years of the life of Lodge Progress there have been twenty ruling Masters. It was the honour and privilege of two of these Masters to hold sway for two consecutive years each. These were V.W. Bro. G. W. A. Potter and W. Bro. A. W. Spurgeon. During the same period there were four affiliated Past Masters, who though they did not rule the lodge, were of great

assistance to each succeeding Master by their advice and encouragement. Of the twenty ruling Masters, eleven had been made in other Lodges, while nine had been initiated, passed and raised in this lodge. Of the eleven whose mother lodge was other than Lodge Progress, seven were charter members of this lodge, and four were affiliated.

One of the outstanding characteristics of the Masters of Lodge Progress was the variety of their experience. None of them had been born in the city of Saskatoon, nor even in the province of Saskatchewan. They were men who had come from the four corners of the earth. They could hardly be narrow or parochial in their outlook on life or in their way of dealing with problems as they arose. With few exceptions their formal education had been limited to seven or eight years in solid elementary schools. Added to this, however, they had travelled far and wide, rubbed shoulders with all kinds of men and conditions, and had built up a rich experience of life, had in a way "become a part of all they had seen," and indeed "roaming with a hungry heart, much had they seen and known; cities of men and manners, climates, councils and governments."

From Perth, Dundee and Nairn in the east and north of Scotland, rich in historic associations of Mary, Queen of Scots, Bonnie Prince Charlie, and the tang of the North Sea, came Kinloch, Henderson and McBain. From the west centering around Glasgow, the second largest city in the British Isles, came Turnbull, Taylor, Snowden, Tom Graham, Nicholls and Miller. Glasgow with its vast commercial and manufacturing interests, its miles of quays and ships going and coming on every tide.

"With elephants and ivory
Bought from the King of Tyre
That sailor men admire;
With figs and dates from Samarcand,
And squatty ginger jars,
From Indian bazaars;
With sugar cane from Port of Spain
And monkeys from Ceylon
And paper lanterns from Pekin,
With printed dragons on;
With cocoanuts from Zanibar,
And pines from Singapore;
And when they had unloaded these
They could go back for more."

Nor was it the bustle of a great industrial centre alone that formed their minds and hearts. To the north within half a day's walk lay Loch Lomond, with Ben Nevis beyond, "and the sleep that lies amid the lonely hills." To the east lay Falkirk, Stirling and Bannockburn, steeped in the story of the past and brooding over victory and defeat. While from Ayr to the south and west came echoes of that immortal bard, who poured out his heart in "Ye banks and braes o' bonnie Doon," "Annie Laurie," and "My heart's in the Highlands," coupled with that inimitable story of the home life of "The Cotter." Truly Scotland with its sturdy men and women, and its rich historic associations, has given much to the creation of the spirit and ideals of the rulers of Lodge Progress.

Then as if fearful lest life and thought should run too smoothly in a single groove, there came from Old England serene and staunch, if somewhat aloof, with a thousand years of achievement behind her, seven other Masters. Wakeford and Spurgeon from Kent and Surrey in the south, Stempel and Davies from London, the great metropolitan city of the world, Morrell and Milburn from the north—Morrell from Leeds in Yorkshire, busy manufacturing city, yet not too far, for other thoughts, from the cathedral city of York, and Milburn from Cumberland on the north-west coast in close vicinity to Solway Firth. Last from England came William Graham—his birthplace, the little town of Chesterton in the shadow of Wales, in the delightful County of Stafford.

As if this were not enough from Europe, we have Arthur Rose from the ancient city of Galatz, on the Danube, bringing with him some of the culture of the East to enrich the West.

To hold the balance even and give perhaps a breath of the new world, with its freedom from tradition and its superabundance of confidence and optimism, we have six Canadian born Past Masters. From the far east came W. Bro. Covey and M.W. Bro. J. H. Anderson—an honorary member from Halifax by the Atlantic. They were formed in the thought and outlook upon life in Nova

Scotia and New Brunswick, with a backward look to their ancestors, who settled in the Maritime Provinces after the New England Colonists had won their independence from the Mother Country. From further west came Asselstine, touched also with the United Empire Loyalist strain. He hails from the old lime stone city of Kingston, where its block houses, its palisade defenses and Murney towers still remind us of the days of Frontenac, of Indian warfare and the fur trade. Where also the spirit of Sir John A. Macdonald, and of George Munro Grant still fills the air.

V.W. Bro. Potter, and R.W. Bro. Fogg, came from western Ontario with its Niagara, its fruit lands and its more southern climate.

Such were the men who ruled Lodge Progress during the first twenty-one years of its life. The following table gives in concise form some facts concerning each. This is followed by a brief biography of each.

THE RULERS OF LODGE PROGRESS, No. 92, A.F. & A.M., G.R.S.

	W.M.	Mother Lodge	Membership in Lodge Progress
Douglas, David	1912	Imperial No. 60, G.R.S.	C. 1912
Potter, G. W. A.	1913-14	Saskatchewan No. 16, G.R.S.	C. 1912
Davies, A. L.	1915	Arthur William's No. 3052, Eng.	C. 1912
Fogg, George R.	1916	King Solomon No. 65, G.R.S.	A. 1914
Turnbull, Adam	1917	Leven St. John No. 170, Scotland	C. 1912
Taylor, George	1918	Leven St. John No. 170, Scotland	C. 1912
Snowden, John	1919	Leven St. John No. 170, Scotland	A. 1915
Graham, Thomas	1920	Lodge Progress No. 92, G.R.S.	I. 1912
Nicholls, Alex. Lees	1921	Lodge Progress No. 92, G.R.S.	I. 1915
Covey, Elliott	1922	Lodge Progress No. 92, G.R.S.	I. 1916
Graham, William	1923	Lodge Progress No. 92, G.R.S.	I. 1916
Rose, Arthur	1924	Lodge Progress No. 92, G.R.S.	I. 1916
Wakeford, O. S.	1925	King Edward No. 93, G.R.Man.	C. 1912
Asselstine, R. W.	1926	Amity No. 23, G.R.C. in Ontario	C. 1912
Spurgeon, Arthur	1927-28	Lodge Progress No. 92, G.R.S.	I. 1918
Milburn, Joseph	1929	Lodge Progress No. 92, G.R.S.	I. 1912
Kinloch, William	1930	Perth R.A. No. 122, Scotland	A. 1915
Morrell, Ernest	1931	Lodge Progress No. 92, G.R.S.	I. 1920
McBain, Lauchlin L.	1932	Lodge Progress No. 92, G.R.S.	I. 1921
Miller, Thomas	1933	Ben Cleugh No. 782, Scotland	A. 1917
Henderson, P. D.	P.M.	St. David No. 78, Scotland	A. 1915
Blackwood, Robert	P.D.D.G.M.	Imperial No. 60, G.R.S.	H. 1914
Anderson, J. H.	P.G.M.	Virgin No. 3, G.R.N.S.	H. 1921
Stempel, Wilfred	P.M.	Biggar No. 100, G.R.S.	A. 1925

W. BRO. DAVID DOUGLAS

W. Bro. Douglas was the first Master of Lodge Progress. It was he who gathered the brethren together in January 1912, and laid the foundation for the new lodge. Bro. Douglas had come to Saskatoon from Winnipeg in the early days and was in the employ of the City of Saskatoon, as manager of the Annual Exhibition. He was an affiliated member from Imperial Lodge No. 60, G.R.S.

Late in the year 1912, Bro. Douglas encountered difficulties of a personal and financial nature, and in order that Lodge Progress should not suffer from his unfortunate situation, he urged that his resignation as Worshipful Master be accepted. A special meeting of the lodge was called by R.W. Bro. Robt. Blackwood, D.D.G.M. of District No. 5. After due consideration by the brethren, the resignation of W. Bro. Douglas was accepted on November 21st, 1912.

When war broke out Bro. Douglas enlisted, and after being demobilized he lived in Saskatoon for some time, and was a frequent and welcomed attendant at Lodge Progress meetings. Later he moved to Winnipeg, where he died in 1952.

V.W. BRO. GEO. WM. AMBROSE POTTER

W. Bro. Potter was born in the County of Wellington, in the province of Ontario, on the 22nd October, 1879. He was of English and Irish parentage—his father having been born in England and his mother in Ireland. From six years of age until he was ten years old he attended the public schools of his native country.

The year 1886 saw the completion of the Canadian Pacific Trans-Continental Railway. Three thousand miles of railway now lay across Canada connecting the Atlantic with the Pacific oceans, piercing the thousand miles of Rocky Mountains on the west, and making accessible to the world the thousand miles of rich prairie soil of the great central plain.

Three years after the completion of this great national undertaking, the Potter family left their home in Wellington county and joined the little stream of people that was trickling into the "Great North-West," a stream that, before twenty-five years had run its course, was destined to grow into a mighty river of humanity from all over the earth, that would overflow these western plains and change them from the home of a few wandering tribes of Indians to be the granary of the world.

Mr. Potter and his family with their household effects arrived at Moose Jaw late in March 1889. On April 1st they set out in a prairie schooner for the north country. After travelling three days they arrived at the banks of the Saskatchewan River at a spot where the city of Saskatoon now stands.

The father took up land and set about establishing a home for his family. George was fortunate in being able to attend school during a part of the following four years. On reaching his fourteenth birthday, however, books and schools were laid aside—and henceforth his whole attention was directed towards making a living in a pioneer country. The following eight years were spent in farming, riding the plains after cattle, and driving a stage coach. In 1901 he married and started in business for himself as stage owner and freight carrier. With the coming of the branch lines of railways, he confined his attention exclusively to the cartage business in the city of Saskatoon.

Bro. Potter always took an active part in the life of the community. For many years he served as an alderman on the council of the city of Saskatoon. In this capacity he took an active part in the work of the Park's Board and the City Hospital. In 1929 he entered the employ of the Provincial Government as manager of one of its liquor stores in Saskatoon.

On January the 17th, 1905, Bro. Potter was initiated into Saskatchewan Lodge No. 89 on the G.R. of Manitoba. In due course of time he was made a Master Mason. One year later, when the Grand Lodge of Saskatchewan was formed, this lodge became No. 16 in the new Grand Lodge. While a member of No. 16, Bro. Potter filled the office of Steward for one year. In 1912 when the question of forming a third lodge in Saskatoon came up, Bro. Potter was one of those Masons who met to discuss this matter. When Lodge Progress was finally instituted Bro. Potter was its first Senior Warden. On the retirement of W. Bro. Douglas, he was elected Worshipful Master. Such was the confidence which the members had in his integrity and ability, that they retained him in this office to the end of 1914.

It was his pleasure and privilege to rule the lodge once more on May the 18th, 1933, when the Twentyfirst Anniversary was celebrated by a Charter Members' Night.

W. BRO. ALBERT LEONARD DAVIES

W. Bro. Davies was born in London, England, on the 8th of February, 1879. He attended the elementary schools and Dulwich College of his birthplace for twelve years. In 1906 he came to Canada and settled in Winnipeg, Man. Four years later he moved to Saskatoon and entered the real estate and insurance business. In 1919 he moved to Dunblane, Sask., where he carried on business till 1931, when he returned to Saskatoon.

Bro. Davies was made a Mason in Arthur William's Lodge No. 3052, London, England. He is still a member in good standing in his mother lodge. On coming to Saskatoon in 1910 he affiliated with Saskatchewan Lodge No. 16. In 1912 he took a prominent part with Bro. Douglas and Bro. Potter in organizing Lodge Progress. He was a Charter Member, Junior Warden in 1912, and became Worshipful Master in 1915.

When he moved to Dunblane he carried with him the enthusiasm for Masonry which had characterized his work in Lodge Progress. At that time, brethren in Dunblane were discussing the project of forming a new lodge in their town, Bro. Davies was able to assist them in this work. He became a Charter Member of Dunblane Lodge No. 148 and its first Worshipful Master. At the end of his term of office, the brethren showed their appreciation for what he had done, by electing him for a second term. Ten years later on his departure from

Dunblane to make his home in Saskatoon, the brethren presented him with a Life Membership in their lodge.

W. Bro. Davies is also Exalted Ruler of Dunblane Lodge B.P.O.E.

V.W. BRO. ADAM TURNBULL

V.W. Bro. Turnbull was born at Alexandria, Dumbartonshire, Scotland, on the 21st of April 1887. When he was five years old he entered the Vale of Leven Academy. Here he remained until he was thirteen years of age. The eight years spent in this school were of inestimable value in shaping the young lad's mind, and fixing those habits of accuracy and sense of responsibility that characterized his later life.

Shortly after leaving school he was apprenticed to the cabinet-making trade. For five years he pursued this calling, he gradually became more and more expert in his handling of tools, his knowledge of materials, but especially in his ability to translate the idea as revealed in the design to the completed work in wood. Carving in oak and inlaid work with all kinds of precious woods became his hobby. He was becoming an artist rather than an artisan. At the end of his apprenticeship he entered the ranks of the skilled mechanics of his native town.

After working at his trade for five years, the lure of Canada got into his blood. In 1911 he set sail from Glasgow, down the Clyde, across the Atlantic and then the long overland rail journey to Saskatoon. For some two years he followed his trade as carpenter and cabinet-maker. An opportunity to enter the employ of the City in the electrical department, coming to him in 1913, he accepted it and for 20 years he has given faithful service to this work.

Like Bro. Taylor, who was born at Renton only a mile from Alexandria, Bro. Turnbull took great delight in outdoor games. Football and cricket were his favorites. Foot racing however was where he excelled. On seven different occasions he represented Scotland in individual contests with Ireland, England and the United States during the years 1908-9-10. For ten years he was the holder of the 1,000 yards record for Scotland, his time being 2 min. 17 4-5 sec.

While still living in Scotland, Bro. Turnbull became interested in Masonry. On October 27th, 1910, he was made a Master Mason in Lodge Leven St. John No. 170, in the Vale of Leven, Dumbartonshire. A year later he came to Saskatoon and on January 31st, 1912, he was one of those who met to form the new lodge. He became a Charter Member of Lodge Progress, was Junior Steward when the Lodge was instituted, and in December 1916 was installed Worshipful Master for the year 1917.

At the Grand Lodge meeting at Regina in 1922, Bro. Turnbull was appointed Grand Director of Ceremonies for the year 1922-23.

In 1920, he was elected to the office of Secretary. He has held this position for thirteen years with great credit and distinction to all concerned. It is not necessary to go outside of the lodge for confirmation of the fact that Bro. Turnbull is an ideal Secretary, but it is interesting to note the words of the Grand Secretary, who comes in contact with many Secretaries, that "V.W. Bro. Turnbull is a peer among them all." For the past 12 years he has been Secretary of District No. 5, G.R. Sask.

Modest, unassuming, accurate in every detail, a veritable mine of information on Masonry in general and Lodge Progress in particular, a source of comfort and strength to each succeeding Master. Like so many of the Past Masters and brethren of this lodge, Bro. Turnbull's abiding interests are the simple but fundamental interests of life, home, the joy of creation as he works in his leisure moments in wood, and the fellowship of his brethren as he meets them in Lodge Progress. *

W. BRO. GEORGE GILLESPIE TAYLOR

W. Bro. Taylor was born at Renton, Dumbartonshire, Scotland, in the year 1872. After seven years spent in the public schools of Renton, he was apprenticed to the plumbing trade for five years. For eleven years he followed his trade in the city of Glasgow. In 1901 he came to Canada and settled in Winnipeg, Man. Here he worked for five years. In 1906 he moved to Saskatoon and for six years he continued to work at his trade. In 1912 he entered the employ of the City of Saskatoon as plumbing inspector. This position he filled for sixteen years with credit to himself and satisfaction to the City. In 1928 he was stricken with a fatal disease, he died at Rochester, Minnesota, at the age of fifty-six years.

Bro. Taylor's parents were natives of Scotland, his father was a Mason, in 1898 the son followed in his father's footsteps and was initiated, passed and raised in Lodge Leven St. John No. 170 at Renton. When Lodge Progress was organized Bro. Taylor became a Charter Member, and six years later was elected and installed in the Master's Chair.

Whatever Bro. Taylor set his hand to was well done. Whether it was as master plumber, inspector of other men's work or as Master of the lodge, there was always present in his mind a keen sense of responsibility, a delight in work well done, a hatred for what was shoddy and imperfect, in his judgment of others he invariably tempered justice with mercy.

Outside of his work, which always held first place in his thoughts, he had two outstanding interests. They were soccer football and Lodge Progress. In his home town of Renton he won and held an honored place on the famous Renton and St. Bernards football teams. After settling in Saskatoon he took an active part in arousing interest and encouraging the clubs that comprised the football league of the city. He was one of the original members of the Thistle team in 1907.

During the sixteen years of his attachment to Lodge Progress there were few meeting nights that he was not present, there were few activities in which he did not take part, there were few times of doubt when his quiet, even-handed judgment was not followed. He will be long remembered by Lodge Progress.

W. BRO. JOHN SNOWDEN

W. Bro. John Snowden was born at Alexandria, Dumbartonshire, Scotland, on November 12th, 1888. For eight years he attended the Main Street School, and then entered the accounting department of the Ferryfield Textile Manufacturers, a subsidiary of the Calico Printers Association with factories all over the British Isles. After completing two years with this company, he entered the office of the Vale of Leven Co-operative Society. Two years were spent with this retail firm, when he received an appointment in the accounting department of the Turkey Red Co. at the Alexandria works. Bro. Snowden spent six years with this Co. during which time he acquired that skill and knowledge of business procedure, which was to be of such assistance to him when he came to this country.

In 1913 he joined the throngs that had been moving, and whose streams was not yet dried up, towards the western plains of Canada. He arrived in Saskatoon in June of that year, and at once secured a position first in the engineer's department, and then shortly afterwards in the treasurer's department of the City of Saskatoon.

The civil service, whether federal, provincial or municipal, is never very remunerative. Bro. Snowden soon became aware of this and kept a sharp lookout for an opportunity to transfer his activities to the commercial world. This chance came in 1915, when the Cockshutt Plow Co. was in need of an accountant in the Saskatoon branch. Bro. Snowden secured the position and is now in his eighteenth year of service with this company.

Faithful service, business acumen, and executive ability have brought one promotion after another. From accountant he was advanced to the position of office manager in 1922. Seven years later he was transferred to the Calgary branch as assistant manager. In less than two years he was made manager.

Like Bro. Turnbull, who was also born in Alexandria, Bro. Snowden saw the "Light" in Lodge Leven St. John No. 170. This was in the year 1913, almost immediately afterwards he left for Canada and Saskatoon.

As soon as he had completed the necessary residence requirements he made application for affiliation with Lodge Progress No. 92. This was accepted, he filled the position of Treasurer for a short time, and was then appointed Junior Deacon. In due time he was elected and installed in the Master's Chair. When he was transferred to Calgary the lodge honoured him by making him a Life Member.

Bro. Snowden's chief interest lies in his business and in his home. He finds time nevertheless to give service to the community. For many years he was a member of the local council of the Boy Scout Association of Saskatoon. Secretary of St. Andrews Society, and Secretary of the Wholesale Implement Association of Saskatoon from 1926 to 1929. There is just one regret that Bro. Snowden has at being transferred to Calgary, that is that he is denied the privilege of taking part in the work and enjoying the comradeship of the brethren of Lodge Progress.

R.W. BRO. THOMAS GRAHAM

R.W. Bro. Graham is the third Master of Lodge Progress to come from Alexandria, Dumbartonshire, Scotland. He was born on the 6th of July, 1888. At the age of six years he entered Main Street Public School of his native town. During the seven years he spent at this school, he obtained a sound elementary education, and acquired those habits of accuracy and neatness that have characterized his work in Saskatoon.

On leaving school he was apprenticed to a draper for four years. At the expiration of his apprenticeship he continued his work in the retail dry goods business of Alexandria and Glasgow, till early in 1911 when he turned his steps westward, joining the many who were making their way to Canada.

Arriving in Saskatoon on April 1st, he was successful in securing a position with the Saskatoon Fair Board which at that time had for its manager, Bro. David Douglas. In less than two years from that time Bro. Douglas became the first Worshipful Master of Lodge Progress and Bro. Graham became its first Initiate.

In 1913 he entered the employ of the City of Saskatoon in the electrical department. By virtue of his keen sense of responsibility, his accuracy and business ability, he made steady progress in his work. Today after twenty years of faithful service, he has the satisfaction of knowing that he has been a credit to himself, and that he has won the confidence and respect of his many friends.

While Bro. Graham cannot claim Leven St. John No. 170 as his mother lodge, he has an indirect connection with it, in that his father was a member of it. The first work done by Lodge Progress took place at an emergent meeting held on July 29th, 1912. On that night the Worshipful Master initiated five members, among whom were Bros. Albert Wheaton and Thomas Graham. On November the fourth of the same year the latter was made a Master Mason—the first in Lodge Progress.

He began at once to take an active interest in the lodge. In November he was appointed Inner Guard. The following year he was elected Secretary. The wisdom of the brethren in electing him to this important position cannot be over estimated. His business ability, his accuracy and neatness, his innate sense of the importance of making a complete record of those first years was of the utmost value. It is largely to him that Lodge Progress has a complete account of its doings during those early years.

In 1918, Bro. Graham after giving four fruitful years to the work of Secretary, was elected to the Junior Warden's Chair, and two years later was installed in the Master's Chair. It was a happy year, his thoroughness and efficiency, his courtesy and tact made brethren and visitors feel at home at once. It was also a year of hard work. Except the years 1913 and 1914, the year 1920 contains the largest addition to the membership of any year in the history of the lodge. Much credit for this was due to W. Bro. Graham.

At the annual meeting of District No. 5, held in Saskatoon, 15th July, 1932, Bro. Graham was elected to the responsible position of D.D.G.M. It was almost to a day just twenty years after his initiation into Masonry. On June the 22nd, 1933, he was duly installed in his office by the Grand Master at the meeting of Grand Lodge held in the city of Moose Jaw. There can be no doubt that he will bring to the duties of that important office, the same qualities that made his work in Lodge Progress such a notable success.

W. BRO. ALEXANDER LEES NICHOLLS

W. Bro. Nicholls was born at Coatbridge, a few miles east of Glasgow, on November the 26th, 1878. He was a connecting link between his English and his Scottish brethren, as his father had been born in England and his mother in Scotland. He attended the Coatbridge schools for ten years. He thus had the good fortune of getting that sound type of education so characteristic of the public schools of Scotland. On leaving school he served an apprenticeship of five years in the retail grocery business. This was followed by ten years of active work in the shops of his native town.

The first thirteen years of the twentieth century were, among other things, characterized by a great shifting of peoples. The new world was acting like a magnet on the old. Hundreds of thousands of people broke from the anchorage of centuries, and with their possessions, the prized relics of many generations, set sail for the new world. The majority of our Past Masters came to Canada and to Saskatoon during the latter part of that period. It was in April, 1909,

that Bro. Nicholls arrived in Canada. For a few months he lived in Thessalon, Ontario. In 1910 he pushed on to Saskatoon, where for the past twenty-three years he was intimately connected with the business and community life of the city. He carried on for many years a grocery shop on 20th Street W. In 1924 he entered the employ of the Quaker Oats Company as travelling salesman. In that capacity he covered the northern half of the province of Saskatchewan, and won for his company and for himself a name for high quality of business integrity and aggressive but courteous salesmanship.

Bro. Nicholls was an old timer in Lodge Progress. On August the 25th, 1913, just two years after Lodge Progress received its charter he was made a Mason. Since that eventful night his interest in Masonry in general and this lodge in particular had made steady growth. He received his first appointment to office in 1915. He advanced stage by stage till in December 1920, he was installed in the Master's Chair by the late W. Bro. Geo. G. Taylor.

The brethren of Lodge Progress were shocked on Monday morning, May 15th, 1933, by the announcement of his sudden death. He had been at the regular meeting on the previous Thursday, and seemed to be in his usual good health. If aught was wrong it was borne with the fortitude and quiet that was characteristic of the man.

The funeral service was held in St. Thomas Church on the following Wednesday. The Rev. J. A. Donnell read the lesson and the Rev. Harry Moore, an old friend from Coatbridge, Scotland, preached the sermon. The church was filled to capacity by Masons and friends. At Woodlawn Cemetery the body was laid to rest in accordance with Masonic custom under the direction of W. Bro. Thomas Miller.

As a private member, Junior officer, Master and Past Master, Bro. Nicholls left the imprint of his personality on the lodge he loved so well. A lover of truth at all times, patient, kindly, courteous, ever mindful of the sick and those in distress, the lodge will miss him, his friends will be the poorer for his passing, yet all are richer for the recollection of a life well lived.

W. BRO. ELLIOTT MILFORD COVEY

W. Bro. Covey was born in Halifax county, Nova Scotia, on the seventeenth of August, 1885. Like M.W. Bro. J. H. Anderson, his ancestors came from the New England colonies after they had won their independence from the Mother Country. Bro. Covey's grand-parents settled in the vicinity of Halifax and for many years took part in the development of the new colony.

Bro. Covey attended the public schools of Nova Scotia for eight years, thus completing the work of the elementary school. In 1907 he left Nova Scotia for the west. Shortly after his arrival in Saskatoon he entered the employ of the great pioneering railway, The Canadian Northern, before the days when that company was taken over by the Dominion Government and became the Canadian National. Later he took work with the City of Saskatoon, with the street railway department. By his energy and application he advanced in this work till he became one of the traffic inspectors. This position he has held for a number of years.

On March the 9th, 1916, he became a member of Lodge Progress by initiation. His progress in the mastery of the work and his advancement in office were very marked. Five years after his initiation, he was installed in the chair of the Worshipful Master.

W. Bro. Covey is a member of the Street Railway Union. For three years, 1915-1918, he directed the activities of that organization.

W. BRO. WILLIAM GRAHAM

W. Bro. Graham was born in the heart of England, at Chesterton, in the county of Stafford, December 30th, 1876. At the age of five years his parents moved to the nearby town of Newcastle-under-Lyne. Here in this beautiful district with its reminiscence of Isaac Walton and Samuel Johnson, they spent the rest of their days.

William entered the Hassell Street Board School at the age of six. In five years by marked ability and application he completed the seven standards of this school. This finished his formal education, though not the wider education that comes to the open mind by contact with life. At the early age of eleven years he started work as office boy at the gas works in his native town. He spent five years with this company. Advancement being slow, at the age of

sixteen, he became apprenticed for five years to Messrs. Pope & Sons, house decorators and painters of Newcastle-under-Lyne. At the expiration of his apprenticeship he worked for years at his trade. Finally in 1908 he set up in business for himself.

These were the years when all eyes were turning with hope to "the last great west," Canada was on every tongue. Like a magnet the harvest fields of Saskatchewan were drawing people from all quarters of the earth. In 1912 Bro. Graham caught the fever and one bright day in March went aboard the "Empress of Britain" at Liverpool, and at the going out of the tide set his face for Canada.

In due course of time the Atlantic was crossed, and the long rail journey to Saskatchewan ended. Bro. Graham settled in Saskatoon and took up again the work of painting and decorating. In 1920 he entered the employ of the Canadian National Railways. To this great transportation company he has given his best for twelve years, and with any kind of good fortune should give many more years of service.

Bro. Graham stands out as a thorough, competent workman, a gentle kindly soul, with a heart that feels for the other fellow. As a sign of his worth and the high esteem in which he is held by his fellows, he was elected President of the local branch of the Brotherhood of Railway Carmen of America for the year 1931-1932.

In 1916 Bro. Graham was initiated, passed and raised by Lodge Progress. He immediately threw himself into the work of the lodge, and in a short time showed how well he could not only master the ceremony but also apprehend its meaning. In 1917 he was appointed to his first office, and on January 1st, 1923, he began his year as Master of the lodge.

As Junior Steward, as Worshipful Master, Bro. Graham has been a tower of strength to this lodge. His patience, his unremitting energy, his kind spirit, have contributed much to make Lodge Progress what it is today.

V.W. BRO. ARTHUR ROSE

W. Bro. Arthur Rose was born in Roumania, in the city of Galatz, on the 27th of August, 1888. He attended the schools of his native city until he was twelve years of age. Three years later, with his parents, he came to America. The family lived for some ten years in the cities of Duluth and Minneapolis. During their residence in Minneapolis, Arthur attended the schools of that city for a year and a half.

In 1913 Bro. Rose came to Canada and settled in Saskatoon, where he opened up a dry cleaning business. Beginning in a small way the business grew steadily till it became one of the largest of its kind in the province. Some years ago Bro. Rose extended his activities to Regina, where he now has a flourishing branch. By his energy, application and high business ideals, he has carried on successfully through good times and bad.

In addition to the demands of his own business he takes an active part in the industrial and social life of the city. For some years he has been a member of the B'Nai Lodge, served as Secretary and finally as President. When the Young Men's Section of the Board of Trade was organized, the young business men of the city chose him as their first President. In this office he gave a high type of leadership to the business life of the city.

In 1916, Bro. Rose made application for membership in Lodge Progress. This was accepted and in due course he was initiated, passed and raised. Only one year was needed to prove to the brethren, that in Bro. Rose there was the making of a good Worshipful Master. He consequently was appointed to the first and lowest chair, he progressed step by step till in 1924 he reached the position of Master of the lodge.

Those qualities of clear vision, unfaltering application and genuine courtesy that had been exhibited in his business relations served him well in this responsible office, and made the year 1924 one of the best that Lodge Progress had experienced. In 1931, the Most Worshipful the Grand Master appointed him to the position of Grand Senior Deacon and thus conferred on him the title of "Very" Worshipful Brother.

W. BRO. ONSLOW STEVENSON WAKEFORD

W. Bro. Wakeford was born at Maidstone, County of Kent, England, on the 3rd of August, 1874. At the age of five years he entered the elementary school at Pembury. When he was twelve years old he was sent to Tunbridge Wells,

where he came in contact with some four hundred boys of his own age. At the Victoria Boys' School, two years of intensive study and strict discipline, discipline meted out not only by class masters, but also by the three hundred and ninety-nine other boys, did much to make those two years the most valuable in his school life.

Returning to his home town he spent another two years at Brunswick House School. Here he came in touch with a new and valuable phase of education. Cricket, football, ground hockey, tennis and swimming formed a large part of the curriculum of this school. Young Wakeford took to it as a fish takes to water. He soon found a place on the cricket eleven, and had the privilege of representing his school at tennis and swimming.

One can imagine with what "backward looks to that dear land of story books" with its "stately Kentish spires," he set out for Buckingham. The care-free days of school had passed and the serious business of life had begun. At the age of sixteen he was apprenticed to the drapery and carpet trade in Buckingham. Four years were spent at this work. Then like the master craftsman of old he took the King's highway. For three years he plied his craft in Pembroke and Newport in South Wales; in Derby, Newark and Northampton in the middle counties; and finally back in lovely Kent at Tunbridge Wells.

He had not been settled here long when war broke out in South Africa. Wakeford enlisted in the Imperial Light Horse. He saw active service in the vicinity of Pretoria, and was wounded at Hartbeestfortein. On his recovery he joined the 36th West Kent Yeomanry and was present at the disaster of Tweefontein, Christmas Day, 1901. Slightly wounded, captured and released he rejoined his regiment. His regiment had the good fortune to be present when Louis Botha surrendered at Knight's Farm in Eastern Transvaal to Gen. Burn Murdock and Gen. Ian Hamilton. In 1902, on the return of the 36th to England Bro. Wakeford was honorably discharged at Aldershot, received the King's and Queen's Medals with five bars.

The following year he came to Canada with the Barr Colonists. He remained in Winnipeg for a few years. A short visit to Calgary and Vancouver was followed by an attempt at farming in the vicinity of Rosthern. In 1908 he came to Saskatoon and entered the employ of J. F. Cairns in the department of drapery and carpets. When the Hudson's Bay Co. took over the store "Jack" Wakeford continued with the new company.

For twenty-five years he has given his best to his employers and to the people of Saskatoon. In good fortune, and in bad, he puts into practice the rallying cry of the old school, "Play up; play up; and play the game."

Naturally Bro. Wakeford has a soft spot in his heart for Tommy Atkins and all things military. For years he was identified with the Army and Navy Veterans of Canada. He is a Past President of that organization. He was a Cadet Instructor for fifteen years, giving special attention to discipline and rifle shooting.

For many a day, however, there have been outside of his work but two great interests, clean sport as represented by cricket, soccer and golf on the one hand, and Lodge Progress on the other. Bro. Wakeford's Masonic life began with his residence in the city of Winnipeg. In April, 1904, a year after his arrival in that city, he was initiated into King Edward Lodge No. 93 on the Grand Register of Manitoba. In due time he received his second and third degrees. It was not, however, till 1912 that a real interest and enthusiasm for the craft awoke. He was one of the brethren who met in January of that year for the purpose of establishing a new lodge. He took an active part in the organization work and when the lodge was instituted was one of its Charter Members and held the chair of Director of Ceremonies. Finally in 1924, on the night of St. John he was installed in the chair of King Solomon.

In the years before he reached the East, during his year in the Master's chair, and since laying down the gavel, he has done much for the good and welfare of Lodge Progress. He is accurate in his work, enthusiastic in his study of the symbols and meanings of the order, ever mindful of the sick and those in want, jealous of the good name of his brethren, sometimes impulsive, at all times kind-hearted.

W. BRO. ROBERT WHITING ASSELSTINE

W. Bro. Asselstine was born in the city of Kingston, Ontario, on the 23rd of December, 1869. His ancestors on his mother's side came from Rhode Island about 1790, while his father's people came from the state of New York at the time of the war between the United States and Canada in 1812-14.

Bro. Asselstine was educated in the public and grammar schools of his birthplace and later received his B.A. degree from Queens University. After attending the school of pedagogy at Hamilton he spent a number of years teaching in the public and high schools of the province of Ontario. It was while he was teaching in the high school at Dunnville in the Niagara peninsula, that he was made a Master Mason, June 1907, in Amity Lodge No. 32 of the Grand Register of Canada in Ontario.

From Dunnville he went to Hawkesbury on the Ottawa river, as principal of the high school in that town. In September, 1911, he moved to Saskatoon, where he received an appointment on the staff of the Nutana Collegiate Institute. He visited the city lodges and on January the 31st, 1912, was one of the brethren who took a leading part in the formation of Lodge Progress. From that day to this his connection with Lodge Progress has been very intimate.

When the lodge was instituted Bro. Asselstine was invested as Junior Warden. He later became Senior Warden when W. Bro. Douglas resigned from the Master's chair. On the 1st of May, 1913, he entered the services of the Provincial Government as an inspector of schools with headquarters at Rosetown. The nature of this work required that he be absent from the city of Saskatoon a great deal of the time. He thus had to forego the privilege of moving to the East when W. Bro. Potter vacated the Master's chair. Bro. Asselstine maintained an active interest in the lodge and during the winter months was a regular attendant.

In August, 1918, he was appointed to the position of Vice-Principal of the Provincial Normal School at Saskatoon. He immediately resumed his work in the lodge. For many years he held the position of Director of Ceremonies.

In 1920 he threw himself into the campaign for the Grand Lodge Benevolent Fund. It was largely through his work that Lodge Progress was won over to support that project. Bro. Asselstine was chairman of the committees of fifteen and ten that eventually sent the lodge over the top and completed its allocation for the fund. At the request of the Grand Master he prepared a brief paper on the fund. This so pleased the Grand Master that the paper was printed and sent out to all the lodges in the province. For this bit of work he received the thanks of the Grand Master and the Grand Secretary.

In 1923 he was appointed Senior Deacon and in the course of time reached the East. In December 1925 he was installed Worshipful Master of Lodge Progress. During the previous year he assisted the Worshipful Master, Bro. O. S. Wakeford in placing before Grand Lodge the claims of Lodge Progress to have its name changed to the original form. So effectively was this done by the senior officers that the ruling of the Grand Master was reversed and the name changed from Progress Lodge, to what it had been in the dispensation viz.: "Lodge Progress."

Bro. Asselstine was early seized with the importance of Masonic study. From the beginning he took an active part in this work. At times he was chairman of the Masonic Study Committee of the lodge. For four years he was a member of the Masonic Research and Study Committee of Grand Lodge. As such he assisted in drawing up the provincial programs and prepared some of the papers sent out by that committee to the subordinate lodges. One paper received considerable notice. It was reproduced by the Masonic Magazine of Iowa and quoted from there in the Masonic Record of London, England.

In addition to his work on the Study Committee he served four years on the Board of General Purposes of Grand Lodge.

Bro. Asselstine has always taken an active part in community affairs. For several years he was Treasurer of the local council of the Boy Scouts Association of the city of Saskatoon and afterwards held the position of Chairman. He is a Past President of the Canadian Club of Moose Jaw, and a member of the Kiwanis Club of Saskatoon. His life has been spent in the work of education. He is at present Principal of the Provincial Normal School at Saskatoon.

W. BRO. ARTHUR WILLMOT SPURGEON

W. Bro. Spurgeon born on the 7th of December, 1887, at Horley, Surrey, England. At the age of six years he entered the school at Reigate, a city of some thirty thousand inhabitants, lying out a short distance south from the outskirts of London. He passed successfully through the elementary grades and into the secondary school. In all eleven years of his life were spent in those delightful surroundings.

At the age of seventeen years he began an apprenticeship which lasted for three years in the dry goods business. For two years he continued at this work in his native town. In 1909 he went up to London. That was the year in which Selfridge opened what soon became the greatest department store in England. Some two or three months after this store was opened, Bro. Spurgeon obtained employment in it, in the piece goods department. He had the good fortune to serve there for three years.

Unable, however, to resist the call that was so strong during that decade, he joined the throng that was moving across the Atlantic. In June 1912 he found himself in the city of Saskatoon looking for work. He was not long in satisfying this desire, Saskatoon in those days was a hive of industry. In the fall of the same year he entered the employ of the McGowan's Dry Goods Company, and for more than twenty years he has served this company. By his integrity, industry and business capacity, he rose from a minor position to one of great responsibility, for many years he had supervision over several of the departments, and with the general manager did a great deal of the buying for the company. In 1933 when a reorganization of the company took place following the death of Mr. McGowan the previous year, Bro. Spurgeon was made manager for the company.

On April the 11th, 1918, Bro. Spurgeon was made a Mason in Lodge Progress. Some three years later he was elected Treasurer, a position he held for six years. Lodge Progress has shown great wisdom in the choice of both the Treasurer and Secretary. They have been men of outstanding reliability and sound business judgment. By bringing to those offices those qualities which animated them in the business world of the community, the accounts and records of this lodge have always been kept most accurately and completely.

In November 1924, Bro. Spurgeon was elected Junior Warden. In December 1926 he was installed Worshipful Master. It was his duty and privilege to fill this office with great satisfaction to the brethren and distinction to himself for a period of two years. In this he stands unique with W. Bro. Potter, who also had a two year term in the East.

W. Bro. Spurgeon was an ideal Master, he had an extensive knowledge of the work, a thorough understanding of the constitution and procedure of the Grand Lodge as well as of the subordinate lodge. An ability to see two sides of any subject, and while keeping discussion within limits, permit to each member all reasonable latitude. He ruled the lodge with ease and grace and made attendance at the meetings a real pleasure. A thorough knowledge of the work, an appreciation of the meaning of its symbols and the allegories coupled with a pleasing voice, a courteous, quiet but firm demeanour pervaded an atmosphere most suitable for the practising of the teachings of the Order.

W. BRO. JOSEPH HENRY MILBURN

W. Bro. Milburn was born on the 8th of November, 1884, in the county of Cumberland, England. He attended the public schools of his native village for nine years. Then, like most boys, he looked for work. He was successful in securing employment in one of the retail grocery stores of his home town.

Advancement was slow, so in 1906 he joined the crowds that were on the trek for Canada. He settled first in Winnipeg, but two years later moved to Saskatoon. Here for twenty-five years he has been employed in the retail grocery business. Most of the time in the T. Eaton and the Hudson's Bay grocery departments.

Bro. Milburn was one of the early members initiated in Lodge Progress. It was on May the 23rd 1912 that he was initiated, eight years later he received his first appointment to office and in December 1928 he was installed as Worshipful Master.

The year 1929 was a busy time. Twenty-one members were initiated. This of course meant many nights' work. W. Bro. Milburn, however, was equal to the occasion, and although everyone was busy, happiness and good feeling shone out everywhere.

One delightful incident, an example of frequent occurrence in Lodge Progress took place during Bro. Milburn's year. It was reported to the Worshipful Master that a man and his wife were living in very unsuitable quarters on the outskirts of the city. Bro. Milburn investigated the case and as a result, certain lumber companies and hardware stores supplied the materials and the Worshipful Master and some members of Lodge Progress put up a cottage for the worthy couple.

W. BRO. WILLIAM KINLOCH

W. Bro. Kinloch was born at Perth, Scotland, on January the 11th, 1884. After attending the elementary school of his native city for eight years, he entered the Pullars Dye Works, where as an apprentice he learned the trade of dyeing.

In February 1912, just one month prior to the first meeting for organizing Lodge Progress, he took his first step in Masonry. In the succeeding months he received his second and third degrees, and became a member of Perth Royal Arch Lodge No. 122.

Shortly afterwards Bro. Kinloch set sail for Canada. He came to Saskatoon where he soon joined the staff of the post office. For twenty-one years he has given faithful service to the Federal Government in delivering and sorting mail.

Early in 1913 Bro. Kinloch put in an application to Lodge Progress and in due time became a member by affiliation. He at once took an active part in the work of the lodge. By his modesty, his quiet but enthusiastic conduct, his sane judgment, he won the confidence and respect of his brethren.

As most of Lodge Progress Masters have done, he started with the lowest office and worked his way to the highest. In December 1929 he was installed in the Master's chair for the year 1930. He ruled the lodge wisely and well and by his kindly spirit and courteous manner maintained the best principles of the Order in general and of this lodge in particular.

Though Lodge Progress fills a big place in Bro. Kinloch's life, there are other interests to which Lodge Progress and everything else pays tribute. These are his home and his church. Bro. Kinloch is a member of the Second Street United Church, and as a member of the quarterly board gives his best services to that institution.

When time permits he delights to follow the little white ball over the fields. It takes clever stick handling to beat his seventy strokes for eighteen holes.

W. BRO. ERNEST MORRELL

W. Bro. Ernest Morrell was born at Leeds, Yorkshire, England, on December the 24th, 1895. Those whose privilege it has been to come in close contact with the keen mind of Bro. Morrell will not be surprised to learn that at the age of two and one-half years, he put on his best suit of clothes and with his "shining morning face" and flowing curls, bade his fond mother goodbye and marched off to school. He made good use of the next ten years and well he might for they constituted the whole period that was granted to him for formal education.

In April 1908 at the age of twelve, his parents with their children and household goods took ship from Liverpool. Those were great years, forward looking, hopeful. Many eyes in the Old Land were turned towards Canada and the new provinces of the west. The Morrell family had caught something of this great urge for new fields of endeavour and with many others sought their fortunes in Canada.

The family settled in the city of Saskatoon and one week later Ernest took up his first job as printers' "devil" in the old "Capital" printing establishment. He passed through the various stages of that great industry and found in it his second and perhaps greater seat of learning.

In 1915, one year after the outbreak of the Great War, he laid aside his ink pots and callipers and enlisted in the Canadian army. He was wounded at Ypres and on the Somme. In April 1918 he was discharged, unfit for further service. He returned to Canada, to Saskatoon and to his old job at what by that time had become the "Saskatoon Star."

Bro. Morrell was never satisfied with just doing his day's work. He mastered his craft and when need came he gave leadership to his fellows. Always at school, his keen mind was ever being enriched by the varied experiences that came his way. Sound judgment and a sympathetic understanding of the problems that faced him characterized his dealings with his fellow workmen. He became an active member of his own trade union, serving for two years as President, and was soon honoured by being elected President of the Trades and Labor Council of the city of Saskatoon. In this office he rendered outstanding service to his fellow members and to the cause of labor in general. He also represented labor for two years on the Hospital Board of the city.

For Bro. Morrell two important events took place in the year 1920. In the first place it was the year of his marriage to Miss Agatha Doherty. From that union there are three children—two girls and one boy. In the second place it

was the year in which he was initiated, passed and raised into the order of Free Masonry by Lodge Progress. Four years later he received his first appointment to office and in due course of time he became the Worshipful Master during 1931.

His work in the various offices and as a ruler of the lodge was characterized by those same qualities that his life and work had revealed—accuracy, thoroughness, sound judgment, dignity and modesty.

W. BRO. LAUCLAN LYNN McBAIN

In the north of Scotland, on Moray Firth, nestles the little town of Nairn. Behind it to the south lie the tumbling hills and deep ravines covered with heather and stunted fir; while in front the wide estuary looks out to the sea, beyond to the north the inaccessible counties of Cromarty, Sutherland and Caithness stretch off towards the Orkneys.

On Sunday the 13th of July, 1892, there was born in this little shipping town, a boy who was destined to become a Master of Lodge Progress on the broad prairies of far off Canada. This babe was christened Lauchlan Lynn McBain. For ten years he went to school at Nairn and in distant Coatbridge, where he received a good elementary and secondary education. On leaving school he served an apprenticeship of six years with a painter and decorator.

Little time was spent at his trade in Nairn. Those were the years when many eyes were turned towards western Canada. Bro. McBain joined the migration and in 1915 arrived in Saskatoon. For twenty years he has followed his trade as a journeyman painter and decorator, and for the past number of years as a master and employer of men in his own business. Success followed his efforts.

He took a keen interest in his work and in the improvement of the conditions of his fellow craftsmen. In 1913 and for some years afterwards he held the position of Secretary of the Saskatoon Branch of the Painters and Decorators Association of America. His fellow-members showed their appreciation of his high qualities by electing him to the office of President for the years 1921-22.

In February 1921 he was made a Mason and member of Lodge Progress. Four years later he received his first appointment in the lodge and in December 1931 he was installed as Worshipful Master for the year 1932.

W. BRO. THOMAS MILLER

W. Bro. Miller was born in Glasgow, Scotland, on the 5th of April, 1880. When six years of age, his parents sent him to school at Tillicoultry. Being a bright intelligent youngster he made rapid progress in his studies during the ten years that he spent in this school. He was enabled to complete not only the work of the elementary grades but to carry on for some time in the higher forms of the school.

On leaving school he was apprenticed to the building trade for five years. Of this period, two years were spent in plastering, one in bricklaying and two in stone-cutting. Shortly after becoming a Master Mason he left Glasgow to follow his trade among the Sassenachs. Two years were spent at Newcastle, then there followed two years at Brentwood, a town lying a short distance outside of London, in the county of Essex.

While Bro. Miller had a broad training in the building trade, he gave special attention to the art of ornamental work in plastering and building construction. In Edinburgh and later at Brentwood he stood second in a large class in the latter work. Years afterwards at Saskatoon he became an instructor in this kind of work.

In 1913, Bro. Miller set sail for Canada. He settled immediately in Saskatoon, and since that day has had his home in that city. He at once set up in business as a contractor in plastering. During the twenty years that he has lived in Saskatoon, he has shown keen business ability and won the respect and confidence of the building community.

Like so many of the brethren who were born in Scotland, Bro. Miller always took a lively interest in sport. While at Brentwood he won several trophies in cycle racing and was captain of the football team for three years. During this time the team won two championship cups and many medals. In such individual competitions as swimming and shooting he stood high. In later years he has confined his attention to lawn bowling, curling and hunting.

Bro. Miller has travelled extensively. There are few spots in Canada or the United States that he is not acquainted with. In 1932 he made an extensive

tour through eastern Canada, the United States and the British Isles. All told he covered some twelve thousand miles.

Bro. Miller was made a Mason in his father's lodge at Tillicoultry—Ben Cleugh No. 782, G.R. Scotland, on the 20th of April 1910. Three years later he arrived in Saskatoon. In 1917 he affiliated with Lodge Progress. In 1926 he was appointed to the position of Junior Steward and in December 1932, he was installed Worshipful Master.

W. Bro. Miller is W.P. of the Eagles Benefit Society; T.P.G.M. in the Lodge of Perfection; M.W.S. in the Rose Croix; Vice-President of St. Andrew's Society of Saskatoon.

W. BRO. PETER DUNCAN HENDERSON

W. Bro. Henderson was born at Dundee, the third largest city in Scotland, on the 7th of November 1875. After five years spent in the elementary schools of his native city, he was apprenticed to sanitary and heating engineering. In this school of practical work he served six most valuable years and was finally turned out as a master workman. For many years he was an able and reliable member of the gas department of the city of Dundee.

In 1900 he went to South Africa, where he served in Her Majesty's forces during the Boer War. On his return to Dundee he resumed his work with the gas department of the city. In 1912 he severed his connection with his native land and joined the throngs that were directing their steps to the Canadian west. Landing in Saskatoon in the same year, he first pursued his trade as a master plumber. He soon, however, entered the employ of the Board of Trustees of the public schools of the city. In a short time his knowledge, skill and executive ability won for him the responsible position of superintendent of the heating and ventilating systems of all the schools, under the jurisdiction of the Trustee Board of the City of Saskatoon. This responsible position he still holds with credit to himself and satisfaction to the Board.

W. Bro. Henderson is steeped in the spirit of Scotland and of Masonry. For generations his ancestors have listened to the North Sea and felt its blasts come up the Tay and as they looked to the west day by day, they saw the sun go down behind the Grampians. History, story and song have played their part in moulding his life. St. David's Lodge No. 78, one of the oldest lodges in Scotland, rich in Masonic lore contains the name of his father enrolled as one of its members.

On April the 18th 1900, Bro. Henderson was initiated into St. David's Lodge, passed on May 2nd and raised on May 16th. Shortly after this he went to South Africa. On his return to Dundee, he threw himself enthusiastically into the work of the lodge. He was soon given office and in 1907 reached the Master's chair. So well did he perform his duties in this office that at the end of the year he was unanimously re-elected for a second term.

During his two years as Master of St. David's Lodge, Bro. Henderson placed great emphasis on the genuine mastery and understanding of the work by his officers and brethren. On the completion of his services as Master, he started a class in Masonic study for young Masons. This was held at first at his home on Sunday evenings. As members increased it became necessary to secure more accommodation and the lodge room was put at his disposal. This work of Masonic study was carried on up to the time of his departure for Canada.

In 1910 Bro. Henderson was elected Principal of the Royal Arch St. David No. 164. This office was also held for two years. In recognition of his services to Masonry in the city of Dundee, Bro. Henderson was elected on June 3rd, 1908, an Honorary Member of Lodge Operative No. 47, Kincardine No. 225 on September 16th; and of Lodge Caledonian No. 254 on October 21st.

A few months after his arrival in Saskatoon in 1912, W. Bro. Henderson affiliated with Lodge Progress. By the thoroughness of his work, his understanding of the principles of the Order, his sound judgment and his genial character and consistent good humour, he became a tower of strength to this his adopted lodge.

R.W. BRO. ROBERT BLACKWOOD

R.W. Bro. Robert Blackwood was born at Greenock on the Clyde, Scotland. Like so many of our brethren from the Land of the Heather, Bro. Blackwood came to Canada in the early part of this century. He settled in Saskatoon and soon entered the employ of the Public School Trustee Board. In a short time he became supervisor of buildings and architect. Right Worshipful Bro. Black-

wood has left the imprint of his thought on most of the school buildings of this city.

Bro. Blackwood early became a member of Imperial Lodge No. 60, Saskatoon. He soon became Worshipful Master and in 1912, D.D.G.M. Lodge Progress owed much to R.W. Bro. Blackwood during the early years of its life. In 1914 the brethren gave concrete expression of their thanks and appreciation by conferring on him Honorary Membership in Lodge Progress.

M.W. BRO. JOHN HAWKINS ANDERSON

During the past twenty-one years, Lodge Progress has been assisted in its work by many Masons outside its own members. It is safe to say that none has given of his wisdom and wide experience as much as Bro. "J. H." Anderson has given. When he was merely W. Bro. Anderson as well as after the Masons of the province had bestowed on him their highest honour, his advice, his praise, his censure, but above all his never failing encouragement were ever at the disposal of Lodge Progress. As Wordsworth has put it, he was "a light to guide, a rod to check the erring" but withal kindly, sympathetic and helpful. In the year 1921 the brethren did themselves the honour of making him an Honorary Life Member of Lodge Progress.

M.W. Bro. Anderson was born in Halifax, Nova Scotia, on the 13th of January, 1855. His grandparents had settled in New Brunswick and Nova Scotia after the New England States had won their independence from the Mother Country. They with his parents did their part in building up and holding New Scotland as a part of the British Empire.

As a lad he attended the schools of his native city till he was eighteen years of age. He was then apprenticed to a wholesale dry goods firm. Here he spent three years mastering some of those principles that were to guide his life in after times. But neither school nor business were the only teachers that he had during those years. Three other forces were exerting their influence. His father was a Mason and early the young man came under its silent and benign force; Joseph Howe, the tribune of Nova Scotia was at the height of his power, inspiring and leading his province, by voice and pen; and finally the sea rolled in from the Atlantic and up the Cumberland Basin, bringing its message of hope, of courage and of unswerving obedience to law.

In the eighties Bro. Anderson moved west, settling in Manitoba, in the town of Carberry where for many years he carried on the dry goods business. In 1906 he moved to Saskatchewan, living first at Dundurn and finally in Saskatoon. In the latter city he entered the employ of the Dominion Government as assignee and excise officer for the customs department. In this office he gave twenty-six years of most valuable service to his country. He retired from active work in 1929.

As a citizen, J. H. Anderson gave his best efforts towards the better government and the industrial and commercial advancement of his country. For many years he was an Alderman and a member of the City Council, also a member of the Hospital Board. On both of these bodies he gave much time and thought in an effort to solve the problems with which they were faced.

Long before leaving Nova Scotia, Bro. Anderson had entered Masonry. It was in the year 1876 at the age of twenty-one that he first saw the "Light." After settling in Manitoba he affiliated with Manitoba Lodge No. 3, and in 1890 was elected Worshipful Master of that lodge. In 1906 he moved to Saskatoon and affiliated with Saskatchewan Lodge No. 16.

The new province of Saskatchewan had just been formed the year before, and in 1906 the Grand Lodge of Saskatchewan came into being. Bro. Anderson at once threw himself into the life and work of the Order. There is little that has happened during those twenty-six years that has not felt the touch of his thought and vision. In 1916 he was elected to the high office of Grand Master. It was he who conceived the idea of marking the two hundred year anniversary of the revival of Masonry in England, by the establishing of a Benevolent Fund, that would be a credit and honour to Masonry in this province. Since then he has been a faithful and enthusiastic member of the Grand Lodge Benevolent Fund Committee that has built up and administered this fund so wisely and effectively. One other project that has played an important part in the life of Masonry in this province during the past fifteen years was the effort to advance Masonic study. It was in his address to Grand Lodge in June 1917 that he

pointed out the importance of this work and laid the foundations for its future growth.

In 1926 the Masons of Saskatoon and the province in general united in paying tribute to him on the fiftieth anniversary of his initiation into Masonry. The wish expressed at that time was that he might be spared to go in and out among his brethren giving them encouragement and enjoying their companionship.

Almost seven years were granted him for which he and his friends were thankful. In the spring of 1932 he was laid low by a severe illness. The clean life and vigor of the man—both physical and mental—enabled him to recover some of his old vitality and for another year he went about among his fellows.

On Wednesday evening, May the 17th, 1933, he went to bed, tired, glad to rest and during the night he quietly slipped his cable and drifted out to sea. On Saturday afternoon, May the 20th, the Masons of the city of Saskatoon, together with the Grand Master and other Grand Lodge officers; the citizens of Saskatoon and his friends and members of his church, laid all that was left of "J. H." in Woodlawn Cemetery.

He will be missed by his family, his fellow citizens and the Masons of the city and province, but he leaves to all the consolation and inspiration that comes from the memory of a life well lived.

W. BRO. WILFRED STEMPEL

W. Bro. Stempel was born in the city of London, England, on the 24th of August 1889. He attended school at Hillmartin College in the great metropolis of the Empire till he was fifteen years of age. Three years later his parents moved to Canada and took up land in the vicinity of Biggar in the province of Saskatchewan.

Having no particular liking for farming but having a thorough foundation laid in academic work at his school at Hillmartin, Bro. Stempel took advantage of the latter and during his years at home devoted his spare time to accountancy. In 1918 he secured his certificate as a chartered accountant. Prior to this and for some time afterwards he held the position of Secretary-Treasurer of the Municipality of Bushville.

In 1916 Bro. Stempel was initiated, passed and raised in Biggar Lodge No. 100, G.R. Saskatchewan. Three years later he was installed as Worshipful Master of his mother lodge. Later he moved to Saskatoon and immediately affiliated with Lodge Progress. As an affiliated Past Master Bro. Stempel gave valued service to the lodge. His keen mind and his expert knowledge of finance and business procedure did much to assist the brethren in establishing and maintaining orderly and accurate methods of carrying on the business of the lodge, while his quiet, unassuming but well balanced judgment endeared him to the brethren.

Owing to business considerations Bro. Stempel moved to Calgary. Later he asked for his Demit. This was granted with regret.

